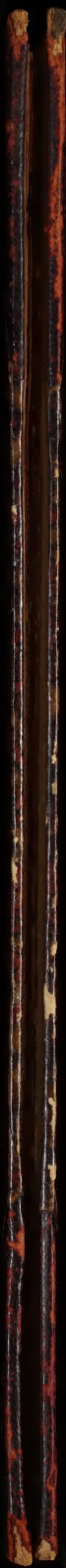






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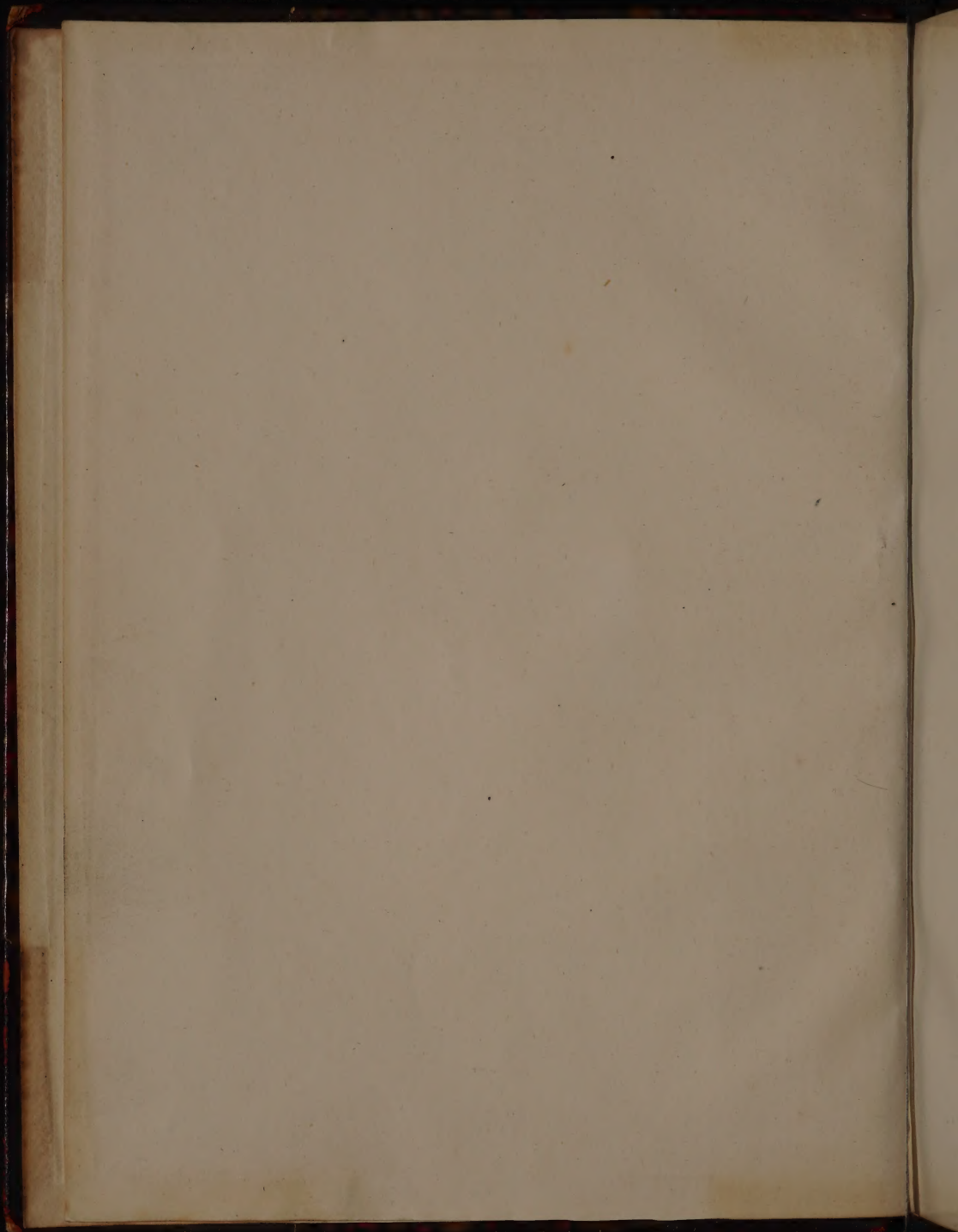
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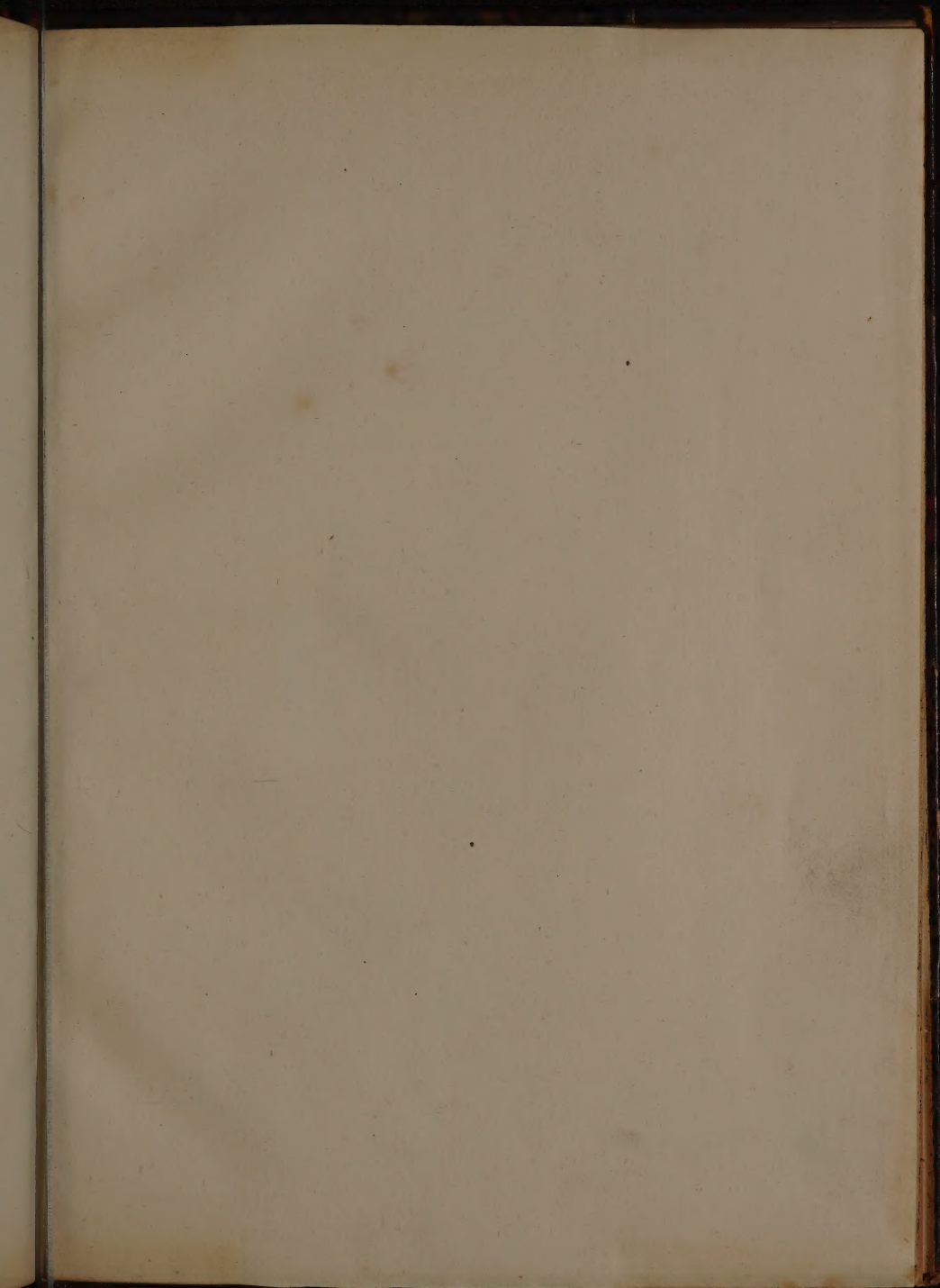
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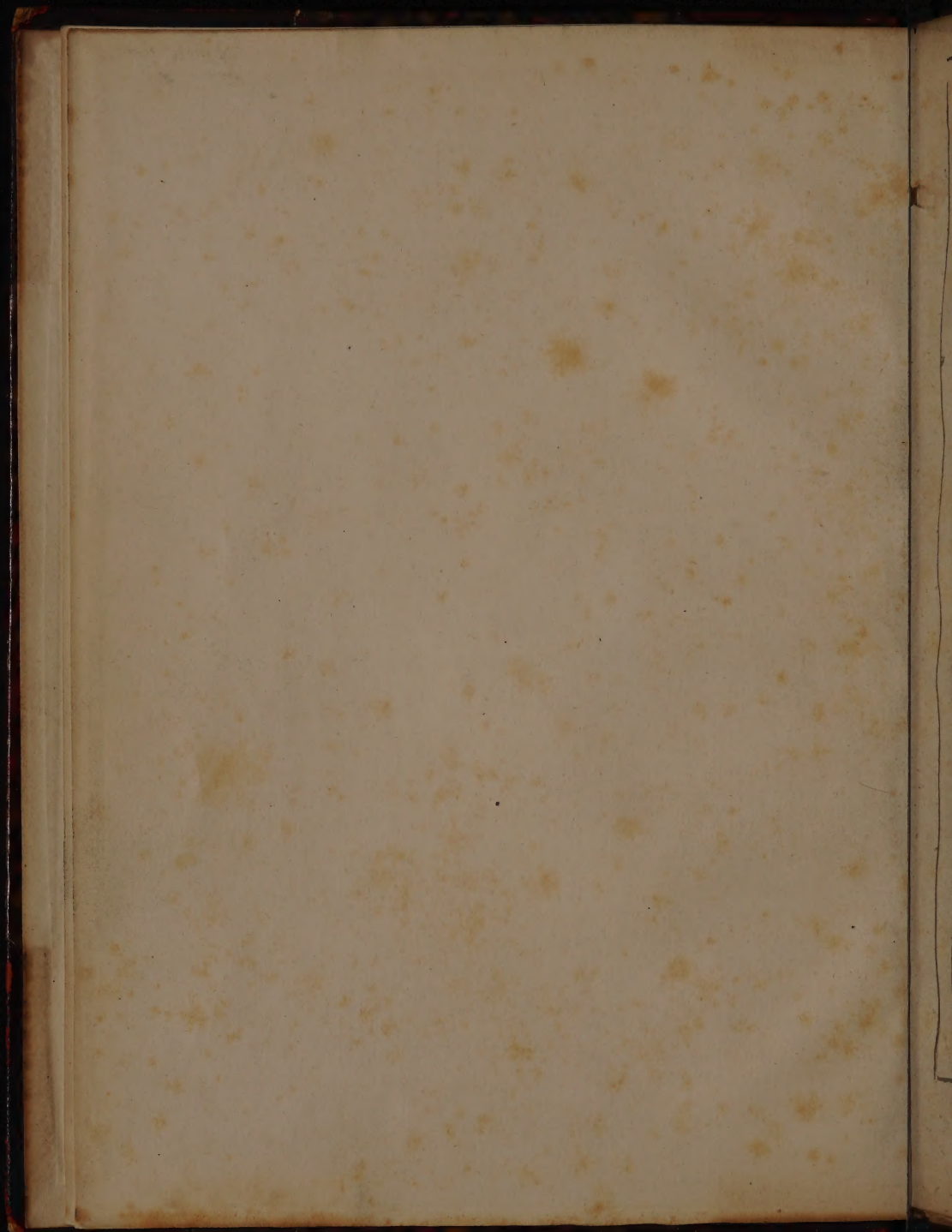
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HOPLOCRISMA- SPONGVS:

OR,

A Sponge to wipe avway
the *Weapon-Salve*.

A Treatise, wherein is proved, that
the Cure late-taken up amongst us, by ap-
plying the *Salve to the Weapon*, is Magi-
call and unlawfull

By WILLIAM FOSTER M^r. of Arts, and Par-
son of *Hedgley* in the County of *Buckingham*.

D. Augustinus de Trinitate lib. 2. in proœmio.

*Non ero trepidus ad proferendam sententiam meam, in
quâ magis amabo inspicere à rectis, quàm timebo morderi à per-
uersis.*



LONDON.

Printed by *Thomas Cotes*, for *John Grove*, and are to be sold
at his shop at *Furnivals* Inne Gate in *Holborne*. 1631.

HOTEL DE LA VILLE
PARIS

Le 15 Mars 1872

Monsieur le Maire,
J'ai l'honneur de vous adresser ci-joint
un exemplaire du rapport que j'ai l'honneur
de vous adresser par votre lettre du 12 courant.

Je vous prie d'agréer, Monsieur le Maire,
l'assurance de ma haute considération.

Le 15 Mars 1872
Le Maire de Paris



En foi de quoi, le Maire de Paris a signé
et a apposé son sceau.



To the Right Honorable
ROBERT Lord *Dormer*, Baron
of *Wing*, Viscount *Ascot*, Earle
of *Caernarvon*, Lord Lieutenante of
Buckinghamshire, and Mr. of
the Kings Majesties Hawkes,
my very good Lord.



Ight Honorable and
my very good Lord,
three things made me
take in hand this un-
handled argument.

1. The insulting of
a Iesuit and Dr. of Di-
vinity, *Joannes Roberti*. Hee hath written
against this strange and magicall Cure. I
had some light from him. I often cite and
allege him. Thus farre I commend him.

A 2

But

The Epistle

But because some Protestants practise this and Charactericall Cures, (which notwithstanding are more frequent amongst Papists) he calles us *Magi-Calvinists*, *Characterists*, &c. Hee makes that generally in vs all, doctrinall, which is but in some few personally practicall. Herein I detest his Sophistrie & discommend him.

2. The second thing moving me, was a commiseration of the case of some persons of quality, reputed religious, which vse the *Weapon-Salve*. I pittie these. I presume they imagine no harme in it. I pray for them in our Saviour Christ his owne words: *Father forgive them, for they know not what they doe.* Luke 22. 34.

Luke 22. 34.

J. S.
E. C.

3. Lastly, there are some Friends of mine, which presume more of my ability to give the world satisfaction in this question, than I my selfe doe. At their requests I took this unusuall taske on me. For where I may do good, little intreaty shall serve.

For the first of these; the Iesuite & his complices: I would haue them pull downe their crestes. Wee of the Church

Dedictory.

Church of *England* detest superstitious and magicall Cures, Wee have many poore Parish Priests amongst us (where of my selfe is the meanest, placed over but a decade of families, consisting of eight times so many soules as were in *Noahs* Arke) which dare handle an argument, and write and preach against such practices (if they know of them) as well as their great Doctors and Vniversitie Readers.

For the second, the Persons of worth practising this Cure, I have written this Treatise for their reading. They may suppose their Cure lawfull, because no man amongst us hath as yet written to contradict it. But I would have them know, that till of late it was little known amongst us, and therefore little or not at all inquired into. But now growing every day more common (so that I have seene the Salve in the very hands of women) I have adventured (with Gods helpe) to shew the unlawfulnessse of it. In reading of it, I counsell them to an

The Epistle

point their eyes with the eye-Salve
bought of Christ, *Revel 3. 18*: and then I
doubt not, but the scales will fall from
their eyes as from *S^t. Pauls, Acts 9. 18*: and
they will plainly see the vanity of their
Weapon-Salve. It is more ease and security
for me to be silent. I might say with *S^t. Au-*
gustine; Malle me legendo, quàm legenda dictan-
do laborare. I had rather bee reading my
selfe, than be writing to be read by others.
But I had rather hazard mine owne repu-
tation, than they should their salvation.

And for the last, my Friends; at whose
intreaty I condescended to this underta-
king; I desire them and others to know
thus much from me, that I esteeme not
my selfe, mine owne; but Gods, my
Countries, theirs. While I am able, I will
shunne no labour for their sakes. I am not
of their garbe, which writing nothing,
thinke it enough to purchase to them-
selves the repute of great Schollers, if they
can shake their head, and play the malici-
ous Critickes in the workes of others.
Nor am I of their minde, which to be-
come

Dedicatory.

come great, by being counted good preachers, preach not above twice or thrice a yeare, and then lay all their strength on their Sermon. My resolution is otherwise. I will reade much, write somewhat, and preach often. Reading in time may make one learned, writing Iudicious, and often preaching a ready man. So I may do good, I will be dainty of none of these, when they are required. Better is goodnesse without greatnesse, than greatnesse without goodnesse. These are the motives of sending abroad this my Treatise. Comming forth, to whom should I first give it, but to your Lordship, to whom I first gave my selfe? To whom but to you, for whom my prayers to God (who gives *Salutem sublimium orationibus humilium*) are, that you may ever bee both good & great? I presume you will receive the worke, because you have owned the Author. It is like to passe through many a storme thundred against it, by the malicious contradictions of some obstinate vnguentaries and peevissh Censurers. For most true is
that

The Epistle Dedicatory.

Terent. in
Andr. Act. 1.
Scen. 1.

that of the Comœdian : *Obsequium amicos,*
veritas odium parit. But if your Honour out
of your wonted candor will be pleased to
shelter it and mee, vnder your *Wing*, I
shall be safe from biting, to hurt me,
though not from barking (if I cared for
it,) to fright me. In confidence whereof I
humbly prostrate to your Noblenesse this
little worke, together with

Your Lordships devoted Chaplaine
and Humble Servant to be
commanded,

WILLIAM FOSTER.

Om nibus & Singulis eximia artis Chirur-
 gicæ Magistris in *Angliâ, Scotiâ, & Hiber-
 niâ*, præcipuè in inclytâ *Londini* Civitate Com-
 morantibus : nominatim Ornatissimis & doctissi-
 mis viris, *Richardo Waseno* Armigero dignissimæ Socie-
 tatis Chirurgorum *Londinensium* Magistro, *Iosepho*
Fentono Armigero & propter egregiam eruditio-
 nem Chirurgorum omnium hâc tempestate
 Antesignano, *Gulielmo Clowso* Armigero, So-
 reatissimo Principi *CAROLO* Magnæ Bri-
 tanniæ, Franciæ & Hyberniæ Regi Ar-
 chi-chirurgo, *Iacobo Molinæo* artis
 Chirurgicæ insigni & spectato
 Magistro, et amicis meis *Ioanni*
Scoto & Edwardo Charles,
ευχαριστω.



A est (viri gravissimi)
 hujus Tractatiunculæ
 natura ut non solum
 magnatum & potenti-
 um, sed & artis medi-
 cinalis peritorum, Æs-
 culapij filiorum egeat
 patrocinio. Quamvis enim contra caco-
 magiam Theologus scribo, tamen is est
 ingenioli mei fatus, quem nunc parturio,
 ut nisi artis vestræ limites aliquantulum
 pro modulo salutarem, in lucem sælicitèr
 nunquam sit proditurus. Nec opinor
 hoc factum & conatum renuetis. Nulla
 enim tam polita est ars, aut sublimis sci-
 entia, quæ Sacrosanctæ Theologiæ non

B

am-

ambiat ancillari. Sed esto hæc proles ejus
ope adjuncta & nunc producta. Evenit huic
humano partui non multum dissimile. In-
ter nascendum mirum silentium, post-
quam autem *Lucina* opem tulit, mulieres
solent pro facultatulâ garriendo, sese ex-
ercere. Sic fore post libri editionem com-
perimus. Certo certius scio multum fore
multorum de hæc prole nostrâ garru-
litis. Quot homuuculi, tot sententi-
olæ. Quidam asserent partum hunc em-
bryon esse & informem, alij mancum &
deformem, nonnulli imbecillem & nulli-
us vigoris pusionem. Vulgus *Proteus* est
ipissimus. Sed ego vos supra vulgarem
captum doctos Patronos appello. Vos
Medicinæ peritos (Chirurgia namque an-
tiquissima medicinæ pars) de hisce non
latet judicare. Ad pedes igitur vestros
hunc laboris fætum, sese exactissimo judi-
ciorum vestrorum calculo submittentem,
depono. Ego vos (viri ornatissimi) sicut
olim Magnus ille *Augustinus*, non solum
pios lectores, sed liberos correctores desy-
dero. Quòd si in gremium vestrum su-
scipiatur, ubi si non summè carus, tamen
vel mediocri favore sit susceptus & non spre-

*August. in
proem. lib. 3.
de Trinit.
tom. 3.*

ſpretus, maledicentium pus & venonum,
qui aliena carpunt, nec edunt ſua, nihili
morabor.—Invidiâ rumpantur utilia Co- Eclog 7.
dro. Argumentum hoc præ quæſtionis
magnitudine ſtylum prementem magis
exigit & limatiorem. Sed nemo noſtrati-
um provinciam hanc ſubivit. Vnguentum
hoc Armarium paucis abhinc annis nemi-
ni ferè de nomine notum, jam ad dei & ar-
tis legitimæ contemptum per multos hu-
jus regni vicos & civitates paſſim devaga-
tur. Geritur in omnium manibus, non ſo-
lùm plebeiorum, ſed equeſtris ordinis, ne
dicam altioris: imò vel mulierculis, inſci-
entèr doctis uſui eſt & gloriolæ. Bonum
quo communius eo melius; malum è
contrario. Ne igitur horrendum hoc cor-
poris remedium ad animarum ruinam la-
tiùs ſerpat, ad onus hoc humeris impar
ſuſtinendum, animum appuli. Doleo enim
& miſereor magnoperè omnium peccato-
rum vices, inſcientium autem maximè. De-
us Opt. Max. inſcios peccatores, ſi veniam
petant, faciliùs condonat. Inſcij pecca-
tores quia veniam petere vix ſciunt, diffi-
liùs impetrant. Chriſtus igitur eorum mi-
ſertus, patrem orat eorum condonationē.

Pater ignosce illis, non enim sciunt quid faciunt.

Luc. 22. 34.

Luc. 2 2. 3 4. Id est, aperi eorum oculos, & ignorantia nubes amoveatur, ut peccata sua videant & intelligant, intelligentes poeniteant, & poenitentes à te miserecordiarum patre indulgentiam accipiant. Sed poenitentia est (ut loquitur D. Hieronymus) secunda tabula post naufragium: Et melius est ut integra seruetur navis, quàm ut naufragi tabulæ hæreamus. Quis enim sanæ mentis non maluerat quod nunquam amiserit securus possidere, quàm anxius quærere quod perdiderat? Ne quis igitur in hujus perniciosissimū unguenti scopulum tenerimam animæ suæ navim impingat, periculum ubi sit, ut *Palinurus*, præmoneo. Et si qui in hoc æquore dubij circumnatent, non solum tabulam quam apprehendant ostendo, verum etiam manum, quâ apprehensâ, ad litus tuti appellant, porrigo. Hæc sunt conatus nostri molimina, quæ ut sub auspicijs vestris prodeant in publicum, & cedant in dei omnipotentis gloriam, & grassantem vndique (hoc unguentum quod attinet) plurimorum superstitionem profligent, humilimus Orator petit obsecratq; :

Dignitatis vestrae studiosissimus

Gulielmus Fosterus.



To the Reader.

Gentle Reader,



Intended not this Tracts
comming forth thus, sin-
gle. These times of dearth
and also of sicknesse inci-
ted me (in bebalfe of the
poore) to meditate and
write of the seven workes
of corporall mercie. Amongst them that sacred
action of Visiting the sicke and wounded bath its
place. This was framed as an appendix to that.
That and the rest in composing grew to a bigger
bulke, than I either at first intended, or have lei-
sure as yet to make ready to come abroad. Where-
fore perceiving this magicall and superstitious
unguent every day to spread and come into more
hands, in a zealous *indignation, I send this sin-
gle Tract into the world (if possible) to decry it.
If it may warne thee (good Reader) from it, or

*Sinatura ne-
gat, facit in-
dignatio ver-
sum Iuvenal.
Satyr. I.*

To the Reader.

fore-arme thee with sufficient reasons against it, I have attained my wished scope. But be not too hasty to judge of the worke. A sturdy oake is not cut downe with a blow or two; nor so knotty a matter in a line or page, or two, made facill. That may bee but marked and lightly touched at one time and place, which is paid home, and cut downe in another. Reade then all, or none, before thou settle thy judgement, and passe thy censure. With St. Augustine I must confesse; Multa quæ nesciebam, scribendo me didicisse; that by writing on this subject, I learned many things I was ignorant of before: So peradventure maiest thou in the reading. Yet I could wish some more skilfull pen had taken this argument in hand. But I hope these my weake labours will breake the Ice, and leade on greater abilities. A torch may be lighted at a candle. This my unpolished worke may occasion some other, absolutely perfect. So be that a torch may come in place, to give more light, I can endure my candle to bee extinguished. I aime not at mine owne lustre, but the good of Christian soules. So God may be glorified, his Church profited, and my brethren instructed, let mee bee counted a snuffe, a nothing (with St. Paul) Anathema,

D. August. de
Trinit. lib. 3.
in proem.

Rom. 9. 3.

To the Reader.

thema, worse then nothing. In the meane time,
some may think me too tart in this argument. With
the Poet they will say,

Plus aloes, quàm mellis habet ————— *Invenal. Satyr.*

Let these know I love their persons, they are
Gods creatures, the sheepe of his hands (as David *Psal. 95. 7.*
speaketh, *Psal. 95. 7.*) but I hate, and am tart a-
gainst mine owne and other mens faults, they are
the workes of the divell, the unfruitfull workes of
darknesse, with which we must have no fellowship,
but (as St. Paule exhorts, *Ephes. 5. 11.*) rather re- *Ephes. 5. 11.*
prove them. And I dare call sin, sin, in whom soe-
ver. If Iesabell be painted, with Iehu I will
not have peace with her to commend her, though a
Queene. If Herod be incestuous, with the Bap-
tist I le not sooth him, though a King. If Simon
Magus be a Sorcerer, I feare not his divell; with
St. Peter I le rouze him, though a witch. Shall any
for my boldnesse thinke to sit upon my skirts?
Let those know I esteeme my selfe infra invi-
diam. I cannot have lesse in the Church, unlesse
nothing. And if they shall indeavour to keepe me
still low, let them know I looke for no good,
from them that envie my endeavours to do good.
If I sit panting on the ground, I will not refuse

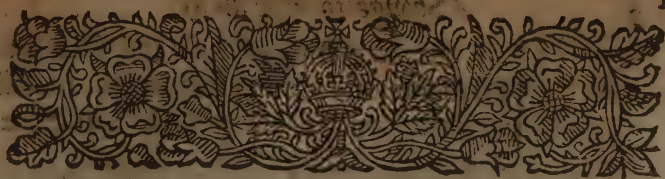
to

To the Reader.

to be fed by ravens to keepe me alive with Elias;
but I looke not to be lifted up by any but Eagles,
heroicke spirits, men fearing God, and hating
Simoniacall covetousnesse, and magicall supersti-
tion. And so I rest,

Thy well wisher,

William Foster.



I
A
SPONGE TO
Wipe avway the
Weapon-Salve.

Whether the curing of wounds by the Weapon-Salve, be Witch-craft and unlawfull to be used? affir.

The Proeme.

wherein the scope and Method of the Tract is recited.



IN this question I looke for opponents. Methinkes I heare, *ne sutor ultra crepidam*, sounded and resounded in mine eares. What hath the Author to doe with this question? What? a Divine a medler in the Art of Medicine? Is not this besides his text? Surely no. This question may bee handled three wayes, and so incident to three severall sciences. For

C

It

A Sponge to wipe away

1. As consisting of such and such Ingredients, of such and such *doses*, to and so collected and compounded, and thus it belongs to the Art of medicine.

2. Whether agents and patients being not conjoynd in corporall or virtuall contact within a limited sphere of activity, can naturally produce any cure or alteration, as this unguent doth? And thus it belongs to naturall Philosophie.

It may be considered,

3. Whether that which produceth supernaturall effects, having no divine institution (as this hath none) be not from the divell, and so the vse of it witchcraft, and not to be practised by any honest and religious man? And thus it is of Theologicall and Ecclesiasticall cognizance.

In the first consideration I leave it to learned Physicians, skilfull Chyrurgions, and expert Pharmacopolists. But if I enter into consideration of it the two other wayes, I am neither *ultra crepidam*, nor *extra textum*. I am not beyond my Last. My Last extends to Philosophie. I am a Mr. of Arts in both Vniversities. I am not besides my text. I am a Divine by profession. Visiting the sicke and wounded is not the meanest part of my durie. In that sacred action it is not to be forgotten, to admonish that medicines be vsed for recovery. And if superstitious and magicall remedies be attempted, they must bee instructed otherwise, and by all meanes be perswaded from them. For their damnation is just, which doe euill that good may come of

of it. Now when suspected cures are performed (as by this unguent,) that Divine which takes into consideration, whether this or the like be not done by Magicke and witchcraft, cannot properly bee said to be Non-resident from his profession. Divinity is that science which teacheth the meanes to everlasting salvation both of body and soule. Nay the Heathen Poet can advise us as much,

Orandum est, ut sit mens sana in corpore sano.

Juvenal. Satyr. 10.

Wee must pray that wee may have sound soules as well as bodies. He then that forewarnes to take such medicines for the curing of our bodies for a while, as may endanger both body and soule for ever, doth the part and dutie of a Theologue; and keeps himselfe within the boundes of Divinity. Thus much by the way of anticipation. Now to the question and disputation. In which that I may not rove, but deale punctally and martially with this martiall salve, *Pede pedes & cuspide cuspis*, I shall in two members observe the Hoplomaticall method;

Of } Offence } Proving against it.
and } Disproving whatsoever is
Defence } brought for it.

Membrum primum.

First I shall prove against it, that it is no lawfull cure, but a magickall, done by the helpe of the divell the corrupter of nature, and that 4. wayes, in 4. Articles.

Membrum 1.

- viz. { 1. Reason and Philosophie.
By { 2. Authority of Writers.
{ 3. The effects of this oyntment.
{ 4. The Author or first inverter of it.

Articulus primus.

wherein Naturall Reason and Philosophy is brought
to prove that this cure is not naturall, but Magicall and
Diabolicall.



L L lawfull medicines produce their
effects either by divine institution, as
Naamans seven times washing himsele
in the River *Jordan* to cure his leprosie,
as entred into it after the Angels stirring it, *Iohn* 5.
5. or by naturall operation, according to such vir-
tues as God in the creation endued such creatures
with, whereof the said medicines are composed.
So the Prophet *Esay* prescribed King *Ezekinra*
lumpe of Figges to cure his Aposteme, *2 Kings* 20.
7. And the *Samaritan* bound up the wounds of
him that was halfe dead in the way, and powred
in wine and oyle into them, *Luke* 10. 34. Both these
were naturall medicines, found to have naturall
virtue to produce their wished effects, by Sonnes of
Aesculapius, conversant in the inquisition of se-
crets of nature. *Galen* therefore the Prince of
Physitians, directs the application of Figges to re-
bellious tumors, which hardly breake and come to
suppuration. And *Ervinus Lemnius* saith, that Figs
are a powerfull and present remedy. And *Fran-*
ciscus Valesius, greatly commends not onely the
charity, but also the judgement and skill of the *sa-*
maritan for his fit and proper application. That
which the *Gracians* call *divinatio*, was in that case
an artificiall and soveraigne fomentation. For
whe-

2 King 5.

Iohn 5. 5.

2 King 20. 7.

Luke 10. 34.

Galen, de Arte
Curativa ad
Glanc lib. 2.
cap. 7.
Levin, *Lem.*
Herb. Bibl.
cap. 7.
Francisc. Vales.
de sacra Phi-
los. cap. 87.
pag. 648.

whether his wounds were compound (by contusion or dilaceration) or simple (by the sole solution of continuity) the medicine was most proper for the first intencion. If compound, nothing more agreeable to the rules of Art: If simple, yet seeing the Patient had layne long in the aire destitute of helpe (his wounds not so much as covered or bound up) his wounded parts were become exasperate and refrigerated, *Cui malo* (saith my Author) *nulla remeliu succurreret quam calente* *διανελέω*, which evill could no way better bee helped, than by fomenting the parts with wine & oyle warmed. But this *Weapon-Salve* worketh neither of these wayes; *Ergo*, the cures done by it are not lawfull, but prestigious, magicall and diabolicall. The minor or assumption I prove thus. First, that it is not of divine Institution, because it is no where registred in Scripture. Secondly, it workes not naturally, because it workes after a different manner from all naturall agents. For 'tis a rule amongst both Divines and Philosophers that; *Nullum agens agit in distans*. Whatsoever workes naturally, workes either by corporall or virtuall contact. But this workes by neither, therefore it workes not naturally. It workes not by corporall contact, the bodies are disjoyned. *Paracelsus* saith, if the weapon be annoynted, the wounded partie may be cured, though 20. miles absent. *Oswaldus Crollius*, *Goclinius*, *Helmonsius*, and others, put an unlimited distance. Therefore there is no corporall contact. So that this cure (if lawfull) must needs be performed by virtuall contact. But not so neither. All Agents working by virtuall contact worke within

Idem Ibidem

See *Aristot.*
Phys. l. 7. text.
 Io. 11. 12.
Aquin. 1. 9.
 8. Art. 1.
Durand. 1.
 Sent. dist. 37. 1.

Paracels. *Archidox.* Mag.
 lib. 1. p. 121.
Oswald. *Croll.*
Chim. basil.
 pag. 378.
Goclin. tract.
 de unguent.
 Armar

Helmont. de

See *Cass. Comment.* in *Phys.*
Arist. lib.
7. c. 2.
August. de
Civitat. Dei.
lib. 21. cap. 4.
tom. 5.
Plin. l. 37. c. 4.
Solin. c. 55. &c.
Franc. Ruc.
de gemmis,
l. 2. c. 15. pag.
254.
Plutarch in
vitâ H. Annib.

Psal. 19. 6.

a certaine distance, and limited sphere of activitie, beyond which they cannot worke. The loadstone workes upon iron by virtuall contact: but it works but a small distance. And if the Iron be rustie, or oyle, or a Diamond placed betwixt them, the stone cannot so affect the iron as to draw it: Say Divines, Philosophers, and Lapidaries. Vineger is a most subtil penetrating agent. It is like hunger; it eates through stone walles. *Hannibal* that great *Carthagenian* Captaine, made his passage over the rocky *Alpes* (before unpassable) with vineger. Yet the interposition of tallow stayes his appetite. Stones or other objects annoiuted with it remaine safe and undiminished in his voracious and sharpest presence, though his jawes and teeth be set to it. Fire is the most raging agent of all; but a fire of tenne miles or greater compasse (if such could bee) could not burne, heate, or warme a man two miles distant from it. The celestially bodies, as the Sunne and the rest of the Planets excell in virtuall operation all sublunary agents. The light and heate of the Sunne goeth through the whole world. *It goeth from the uttermost part of the heaven, and runneth about to the end of it againe; and there is nothing hid from the heate thereof, Psal. 19. 6.* But yet a little cloud interposed obscureth the light, and abateth the heate. The interposition of the earth keepes the light from Antipodes. The interposition of the bodie of the Moone eclipseth the Sunne in our Hemisphere, in part to some inhabitants, and torally to others, which in a diametricall descendent line inhabit under it. It never workes alike upon all parts of the earth. When it is Winter with us by reason

reason of his Southerne journey and oblique beames, it is Summer in the other temperate Zone, because his beames strike downe in a direct line, and cause a stronger reflection, and that stronger reflection the greater heate. And when againe it is Summer with us, it is Winter with them, by reason of the Sunnes approaching neerer unto us, and departing from them. So though it worke upon all things vnder heaven, yet it worketh not at all times alike, by reason it is not at all times from all things distant alike, nor at all times free from interpositions alike. Now then shall terrestriall agents by distance and interposition bee totally, and celestiaall partly hindred; and shall this *weapon-Salve* worke from the weapon to the wound at all distances? Shall the interposition of neither ayre, woods, fire, waters, walles, houles, Castles, Cities, mountaines, heate, cold, nothing stay or hinder the derivation of the virtue of it, to the body of the party wounded? O Agent beyond all Agents! Certainly the Angels of heaven cannot worke at such a distance. Onely God whose Essence is infinite, and is *Omnia in omnibus*, all in all, can worke thus: because from him nothing is distant at all. *For in him we live, move and have our being, Acts 17.27,28.* Let the judicious and religious Readers judge then, if these weapon-curing mediciners make not a god of their unguent, and commit not idolatry in attributing that to a little smearing oyntment of their owne making, which is proper to God only, the maker of all things. I cannot be perswaded but that this Salve, consisting amongst other things, of Mosse taken from the skull of a theefe that hath beene hanged;
of

Vide Barth.
Kecher. Phys.
lib. 1. c. 9. de
Alterat.
Theor. 3. pag.

Acts. 17.27,28

of mans fat; of mans blood warme as it is taken from his body, collected and composed with a great deale of superstition (as hereafter shall be related) the divell usually delighting in such things) is accepted of the divell as a kinde of sacrifice, and that hee greedily takes it from the Weapon, and makes the mediciner beleeye it is spent by the virtue of it going to the wound, whilst hee (skilfull by reason of his long experience in all Arts, and so in the Art of medicine) doth himselfe secretly apply some other virtuall operative medicine to cure the wound, and to delude his credulous Mountbankes, makes them beleave that this Salve (which dropt out of the hangmans budget) hath performed it. And I am drawne to this opinion, by an argument *a comparatis*. Canidines, witches and imps of the divell when they go a haggimg, annoynt themselves, and are suddainly carried into remote places through the ayre, riding upon a broome, a hogge, a goate or the like; and the divell makes them beleave that this their transportation is naturally effected by virtue of their medicament. But in very deed these their oynments (which are made besides other things of the fat of infants, as testifieth *Gaudentius Merula*; mans flesh as *S. Hierome*; mans blood as *Apuleius*) doe not doe the feate, but the divell himselfe carries them, as testifieth *Cajetan*, *Navar*, *Grillandus*, *Bodin*, &c. And the holy Scriptures which tell us of the presumption of the divell to carry Christ himselfe and set him on a pinnacle of the Temple, *Math. 4. 5.* and on an exceeding high mountaine, *verse 8.* So the divell when men in this case annoynt the weapon, makes them

See Doctoris
Jean Robert.
Anatom. Sect.
4. 1. & Magnet.
Curæ Impost.
pag. 11. 14.
Gaud. Merul.
Memorab. lib.
1. cap. 13.
Hieronym. in
Dan. cap. 2.
tom. 4.
Apuleius Me-
tamor. lib. 2.
Cajet. 2. 2. q.
59. art. 3.
Mart. Navar.
in Man. cap.
11. num. 38.
Paul. Grilland.
de Sortilegijs.
1. 2. q. 7.
Jean. Bodin. 1.
2. c. 4.
Mat. 4. 5. 8.

believe that it is a naturall cure, when in very deed (if any cure be performed) it is done by him selfe, by secret application of other meanes endued with virtue to produce such effects. And the diuill doth this for his owne greater advantage, as shall more at large be related hereafter.

See Testar. in
Gen. c. 13. q.
354. fol. 140.
col. 2.

Articulus secundus.

Wherein is brought the Authority of Writers disallowing this Cure, and condemning it for magicall.



He Weapon-Salve is the new invention of the diuill, an old impostor. I can bring neither Plato nor Aristotle for ancient Philosophers, Galen nor Hippocrates for Physitians, Tertullian, Cyprian, nor Augustine for Fathers, Aquinas, or Alexander de Hales for Schoolemen directly and expressely writing against it. The first I found to make mention of it was Cardanus de venenis libro 2. cap. 6. yet hee (though much given to magicke) had no farther knowledge of it than report, and that it was said to consist of such ingredients as he there mentioneth. The next was one Schenkius, who calleth it *Prodigiosa vulnerum curatio per opochrysmatis usum*. A prodigious curing of wounds by the vse of the Weapon-Salue. No better commendation is given of it by Andreas Libavius, who calles it *Impostoria vulnerum per unguentum armarium sanatio Paracelsi usitata*. The impostorous cure of woundes by the Weapon-Salve used by Paracelsians. The like Elogie is given it by one Franciscus Tidiceus, Calvin

Cardanus de
venenis. l. 2. c. 6.
Ioan. Schenk.
Observatio-
num medica-
rum rararum
novarum
admirabilium
& monstrosa-
rum. l. 5. pag.
801. impress.
Francof.
1609. per N.
Hoffmanum.
Andr. Libav.
Apocalipseos
Hermetice
pars prio. c. 22.
pag. 113. im-
press. Francof.
1615.
Fran. Tidiceus
de Theriac.
p. 278. &c.

R. Goclin. Syn-
narch. pag. 29.
Barth. Keckem-
mann. Syft.
Phyfl. l. 1. c. 9.
pag. 74. 75.
76.
D. Ioan. Ro-
bert. Anatom.
ter. im. refl.
Trevir. deinde
Lovani. ultia. o
Luxemburg.
1618.
Goclin. Heau-
tontimo. im-
preff. Luxemb.
1618.
Magn. curati-
onis Impoftura
impreff. Lux-
emburg. 1621.
Belgarum
Academiæ
de Helmontij
Doct. juditi-
um, annexum.
Doct. Ioan.
Robert. magnet.
Cura. Impo-
ftura. pag. 97.
98. 99. & 100.
Paracel. Av-
chidox. Mag.
l. 1. pag. 121.

2 Cor. 4. 4.

also (as testifieth Rodolphus Goclinius) denieth this cure to be naturall. Bartholomæus Keckemannus saith that this Weapon-Salve is no naturall agent, but supernaturall. Not from God, nor from his holy Angels, nor miraculous, but from the divell; as shall be more at large declared hereafter. Doctor Ioannes Roberti wrote three Tracts to prove the unlawfulness of this cure. The first hee calles *Anatomie brevis tractatus novi de magnetica vulnerum curatione*. A short Anatomie of a new tract of the magneticall cure of woundes. The second is an answer to R. Goclinius his *Synarthrosis*, which hee not vnfitly calleth *Goclinius Heautontimorumenos*. The third and last hee calles *Curationis magnetica Impostura*; containing an answer to the pernicious disputation of Ioannis Baptista ab Helmont, a Physitian of *Bruxels*. To all which is added the censure of two Vniuersities, *Lovain & Doway*, both pronouncing the magneticall cure (as it is termed) of the Weapon-Salve, not to be naturall, but superstitious, magicall and diabolicall. I will conclude with the saying of Paracelsus himselfe, who speaking of the operations of this unguent, averreth that *Certe hæc omnia miracula & Dei dona sunt*: Surely these are all miracles and the gifts of God; Therefore not naturall. But let his words sound what they will, the god which Paracelsus meaneth, was *deus huius mundi*, the god of this world, 2 Cor. 4. 4. the divell, whom he too much followed, as shall anon be expressed. So that here by the authority of learned Physitians, Philosophers, Divines, and two Vniuersities, the use of this unguent is condemned as prestigious and unlawfull. Wherefore seeing

(as

the Weapon-Salve.

(as the Apostle speaketh) *We are compassed about with such a cloud of witnesses.* Heb. 12. 1. let those which use it, with repentance lay aside the use of it, and those which have not used it, *pramoniti pramuniri*, with caution shunne and avoyde it.

Articulus Tertius.

wherein the effects of this unguent are compared with other magical oynments, and found in operation like them.



Arrious and pernicious, strange and unparalleled by any other medicine, are the effects and feates wrought by this unguent. By the weapon you may divine whether the Patient shall live or die. Warme the annoynted Weapon, so that you may endure your hand on it, cast on poulder of red Saunders and bloodstones: if the Weapon thus heared, salved, and pouldred, sweate drops of blood, hee will dye, if not, he will live, saith *Crollius*. And by the appearing of spots of blood, at any time upon the Weapon, onely annoynted and not pouldred or heat, it may be knowne whether the Patient disorder himselfe by *Bacchus* or *Venus*. Nay by the annoynted Weapon you may kill the Patient (if you will) without touching him. *O gladius Delphicus!* If the annoynted Weapon be not wrapped in cloathes to be kept from the cold ayre, the Patient incurres a shaking Ague. If it be kept too warme, he falleth into a hot burning Feaver. If a Ligature be made about it, and tyed hard, the Patients

body

*Oswald. Croll.
ubi supra.*

See Kecker. ubi
supra.

body is tortured as if his limbes were coarded
If the Weapon be put in the fire, his body will be
blistred as if the fire it selfe had burned it.

I know not to what to liken these feates, but to
those of Witches, who make pictures of men in
waxe, and pricking them, the party for whose pi-
cture it is made, is tormented, and burning them,
their limbes are burned and blistred. Of which
practises the Poet spake long agoe of Medea.

Ovidius, Epist.
6. Hippipelles.
Iasoni.

*Deuoret absentes, simulacrâq; cerea fingit,
Et miserum tennes in jecur arget acus.*

Medea curseth those which absent are,
And with her charmes she wounds mens hearts from
Of waxe she images doth make of men, (farre;
And placeth needles in their bosomes then;
These needles by th' helpe of the envious Fiend,
Torture poore soules, and bring them to their end.

The effects then of this oyntment symbolizing
thus with the practises of Witches, to my reason
they seeme to have no reason, which deny these to
come from the same founder the diuell. Surely
they are *eiusdem farinae*. For when I finde them
of the same loafe, I cannot but judge them of
the same meale.

Articulus

Artic. quartus.

wherein the vanity of this Salve is discovered by the iniquity of the Author, or first Inventaer of it.

4

He Author of this Salve, was *Philippus Aureolus Bombastus Theophrastus Paracelsus*.

Feare not Reader, I am not a conjuring, they are onely the names of a Conjurer, the first Inventaer of this Magicall oyntment. Therefore

Crollius calls it, *Unguentum Sympatheticum seu Stella-*

tum Paracelsi, the Sympathizing or Starry-working vnguent of *Paracelsus*. Of this *Paracelsus*, *Thomas Erastus* a Physitian, saith, that he brought an

hundred thousand false imaginations and solemne dotemēt: into the world, never dream'd of before,

either by Wisemen or Fooles. And it is recorded, by *Conradus Gesnerus*, that he was a man which con-

temned all ancient Physitians and Philosophers: That he endeavored to bring many strange and un-

heard-of practises into the Art of Medicine: that he was a man of base and wicked life and conver-

sation: that he conversed with a Familiar Spirit, and was given to all kinde of Magicall and Necro-

manticall practiees. *Malus Corvus, Malum ovum.* An ill Bird laid this ill Egge. But *Goelinius* saith,

that *Paracelsus* was not the first Inventaer, but onely an illustrator and amplifier of it, the Author of it

being much elder then he. But besides *Crollius* the great Champion for this Weapon-working

Medicine: *A. Libavius, Ioannes Baptista Porta, Ioannes Burgravius, &c.* (all which I rather credit than

Oswald. Crost.
ubi supra.
Thom. Erast.
cit. Rep. de la
Torre Summe
Theol. 9. 65.
Art. 4. disp. 1.
p. 154. tom. 2.
Conrad. Ges-
ner. in enu-
meratione Al-
phabeticarum
Scriptorum
Chirurgiae
lit. T. impress.
Tiguri, anno.
1555.

Goel. tract.
pag. 95.

A Libav. ubi
supra.
Ioan. Bapt. 7.
Port. Mag.
naturalis. 1. 8.
c. 12.
Ioan. Burgrav.
in Biolychnio.
pag. 123.

one single *Goelinius* attributes the first invention of this wonder-working Oyntment to the Bombasticall braine of *Theophrastus Paracelsus*. If any other braine were the Forge, in which it was first hammered, why doth he not name his Author? Surely if it were not hee, 'twas a Whelpe of the same Litter, a Magician, an Impe of *Cerberus*. For indeed *Kockerman* saith, that one *Anselmus*, an Italian of *Parma*, (who it seemes lived before *Paracelsus*) was the first that brought this Cure to light. Which of them soever it was, it skilleth not much.

Barth. Kocker.
System. Phys.
lib. I. pag. 75.

See *Raphael*
de la Torre
summa Theol.
q. 65. art. 4.
disp. I. p. 287.
tom. 2.

Gesner, ubi
supra.
Vide. D. *Ioan*.
Robert, *Goelini*.
Hearson, Sect.
12. pag. 125.
126.

See *Perkins*
Govern. of the
tongue, c. 9.
pag. 444.
Paracels, *Art*.
chidon, Mag.
lib. I. pag. 121.

They were both Magicians, conversant with the Divel. *Anselmus Parmensis*, though some Saint him and mistake him, for *Anselmus Cant.* was rather a Divell. It is apparent then whence it came, and what earth-compassing Mountebanke it was that first taught it. For that, *Paracelsus* was a Conjuror, working besides the bounds of Nature, it is most evident, (besides the testimony of *Gesner*) by some propositions gathered out of his works, by Doctor *Ioannes Roberti*. But for mine owne part, to satisfie my selfe and my Readers, I will goe no farther than to the Tract wherein the *Vnguent* is described, and there to the prescription next adjoynd, which is a Receipt to cure one decayed in Nature, unable to performe due benevolence. The Cure by his direction is thus to be effected. Take an horse-shoe cast from a horse, let it be wrought into a trident Forke, presse these and these Characters on it, puta a staffe of such a length into the socket for the shafe of it; Let the Patient take this Forke and sticke it in the bottome of a River of such a depth, and let it remaine sticking there so long as is prescribed,

scribed, and he shal be restored to his former man-like abilitie. If this be not Witchcraft, I know not what is it. Now then *Paracelsus* being a Witch, and this experiment being placed amongst his Diabolicall and magicall conclusions, it cannot choose but be Witchcraft, and come from the grand master of Witches the Divell, if *Paracelsus* were (as most repute him) the Author and Founder of it. Neither can it be better, if *Anselmus* were the Authour of it, as *Keckerman* reports. For, saith the same *Keckerman*, this *Anselmus* (howsoever he is by some now esteemed) was a noted Magician whilst hee lived.

Kecker. ubi supra.
See *R. sp. de la Torre ubi supra.*

Now then if we make a collection of all. First, of naturall reason and Philosophy. Secondly, of the opinion of Authors decrying it. Thirdly, of the effects of it compared with other Agents. Fourthly, of the Author that first invented it; the totall summe will be Witchcraft. Witchcraft is an offence of the highest nature against God. Therefore in the bowels of Christ, I advise all good Christians to shunne and avoyd the use of it.

(*Discite justitiam moniti, & non temnere Divos.*)
And to follow the counsell of *Tostatus*, who saith, that *Toleranda potius sunt quaecunque mala, quam recurramus ad maleficos.* We must rather endure any misery, than have recourse to them which practise Witchcraft.

Virgil. Aeneid. lib. 6.
Tost. in Mat. part. 5. c. 19. q. 90. fol. 120. col. 2.

Membrum secundum.

Hitherto I have dealt by the way of offence, proving against it. Now I come to defence, disproving what ever the Divell or man hath brought for

Membr. secundum

for it: that so the Reader may be the better satisfied, by seeing all fully retorted and answered. And I shall still be at the same guard with this Weapon-Salve. I shall lay on as many strong blowes to maintaine it, as I have brought against it to confute it. I shall be the same in order and method for the unguentaries, that I am for my selfe & the Contrunguentaries. Foure Articles shall stand up for them as for us. I shall bring

- Their } 1 Reasons and Philosophy maintaining it.
 2 Writers and Authors allowing it.
 3 Effects and operations approving it.
 4 Inventor & first composer cōmending it.

Articulus primus.

Wherein the reasons and Philosophy brought for it are collected and disproved.



Hese Medicines are lawfull however they worke, where no inchantments; no spels; no characters, no charmes, no invocation, no compact with the Divell, no superstitious observations are used. But in the applying of the Vnguent to the Vweapon, there are none of these. Therefore this Medicine is lawfull.

1. Objection.

Solut'on.

I deny the *minor* proposition. For there is a kinde of superstition, and compact with the Divell in the use of it. First, there is superstition, and that twofold. First, in the collecting of the ingredients. The Mosse must be scraped when the moone increaseth, and is in a good house, as of *Venus*, not of

See Oswald.
Croll, ubi supra.

MATJ

Mars or Saturne, (as *Crollius* tels us.) That some Plants are of greater vertue, gathered in the new or full of the Moone, (because they have then the greater drinesse or moysture in the) I will not deny: but that the Moon must be likewise in such or such of the twelve houses, is an Astrologicall and superstitious observation. And in the Scriptures, Astrologers, Magicians and Sorcerers, like birds of a feather are linked together. Secondly, there is superstition in the manner of anointing the Weapon. If the wound came by a thrust, you must anoint the sword from the point to the hilt. If with a cut, then from the edge to the backe. In either, just so much must be annoiated as hurt the Patient. For, saith the same *Crollius*; *Alioquin no-*
mentum adferretur Patienti. You may else hurt the Patient. And that day the Mediciner smegres the Weapon, he must abstaine from *Venus*. Of which Mediciners I cannot but say as *St. Paul* to the men of *Athens*: *I perceive that in all things you are too superstitious, Acts 17.22.*

Lastly, there's a compact with the Divell. For the Divell may be compacted with two wayes, as *Saint Augustine*, *Aquinas*, and other Fathers and Schoolemen teach.

Either by { Expreſſe and open or } contract.
{ Tacite and implicate }

In the use of this Salve, though there be no expresse and open, yet there is a tacite & implicate contract with the Divell. For *Tacito invocatur demon, quando aliquis cōtendit facere aliquid, per causas que nec virtute sua naturali, nec divina institutione possunt illud efficiere.* The Divell is then implicitly invoked, when

Idem Ib.
See Cornel.
Agrippa. de
van. Scient.
c. 46.
Act. 17.22.

See August. de
doct. Christi.
l. 2. cap. 20.
tom. 3. Aquin.
2. 2. q. 95. &
96. & Cajet.
in Thom. Ib.

Mart. Navar.
in Manual.
Confess. cap.
11. num. 25.
Toler. Summa
Cal. Conscien.
l. 4. cap. 16.
num. 1.

See Memb. 14.
Art. 1.

See Perkins
his discourse
of witchcraft.
c. 2. p. 616.
col. 1. volum. 3

See Oth. Cas-
manui. Ange-
lograph. part.
2. cap. 24. pag.
653.

August. de
Civ. Dei.
1. 21. cap. 6.
tom. 5.

any man attempts to bring any thing to passe, by meanes which have neither naturall vertue, nor divine institution thereto. And contrary to this rule is the use of this unguent, as is before demonstrated. For a man may receive this Salve from a friend which plainely and *totidem verbis*, never had to doe with the Divell. That friend may have had it from another, as farre from such practises as himselfe. Thus it may be derived through infinite hands: yet all these traditors in the use of it, had an implicite compact with the Divell; in as much as the Divell was the first inventor of it. For the Divell whē he first appoints to any man enchantments, spels, characters, charms, herbes, ligatures, or oyntments to produce such effects; entreth not into covenant with that individuall party for himselfe, but also for others specificall; that whosoever shall according to his prescription use them, shall bring to passe such effects by them. Not that the very charmes, characters, or oyntments, doe by themselves or his helpe produce such effects. There's no such force in them. But these are signes whereby the Divell knowes our desires, and then he himselfe by some other meanes (if God restraine him not) secretly workes our desires. Therefore saith Saint *Augustine*, *Demonēs alliciuntur. — non ut animalia cibis, sed ut spiritus signis — per varia genera lapidum, herbarum, lignorum, animalium, carminum, rituum.* The Divels are drawn to our purposes not as beasts, by meates, but as spirits by signes, by sundry kindes of stones, of herbes, wood, living creatures, conjurations, and ceremonies. The Conjurers circles, his invocations, his enchantments,

ments, his characters, his rod, his charmes, cannot conjure the Divell to appeare will he, nill he; but out of former compact, he comes when these signes are exhibited. Yet the subtil Fiend feignes himselfe to be compelled. But it is to delude and deceiue man, to gaine him to him, to be of his condition, saith *Scaliger*, and so the more freely and frequently to converse with him and use his helpe. Therefore saith *Henricus de Hassia* most excellently; *Ipse simulat se captū ut te capiat, se vincitū ut se vinciat, se tuo imperio subditum, ut te sibi subdat, à te inclusum ut te finaliter includat, finget se tua arte vel imagini vel lapidi alligatum, ut funibus religatum te ad infernum ducat.* The Divell feignes himselfe to be taken, that he may take thee; to be bound, that he may binde thee; to be under thy command, that he may bring thee under his; to bee kept in and restrained, that he may restraine thee for ever: hee feignes himselfe to be bound by thy Art, either to this or that character or stone, that he may leade thee in his ropes bound to Hell fire. And of this opinion is *Wierus* (a man well skilled in such businesse) and *Tostatus* and others. Now then collect the summe of this answer, and you shall finde the falsehood of the *minor* proposition: that the use of this oyntment is unlawfull, there being first superstition, and then a compact with the Divell (a tacite compact) in the use of it.

The Divell goeth about like a roaring Lion seeking whom he may devour, 1 Pet. 5. 8. The Divell rageth to destroy us, he runnes not to helpeus. Therefore this medicine curing and helping men wounded, is not from the Divell, and so is lawfull.

Inl. Scalig.
Subtil. exercit.
tat 349.
Henric. de
Hassia in Gen.
citatur à Del-
rio. l. 2. disqui-
sit. magic. q.
30. Sect. 3.
Vide D. Cy-
prius. Epist. 8.
l. 1. & D. Hie-
ronym. in vitā
Hilar. tom. I.
pag. 250.

Wierus de
praestig. dex-
monum lib. 4.
Tostat. in
Math. part. 5.
cap. 19. q. 90.
fol. 119. col. 3.
Casman. Ana-
gelograph.
part. 2. c. 17.
q. 2.

1 Pet. 5. 8.
Obiect. 2.

Solution.

I deny the argument. For the Divell, for ever to endanger two soules, the Mediciners and the Medicines, may be ready by naturall meanes secretly applyed to cure the wounds of one body for a time. This is not to doe any good to man, but to bring him to ruine and destruction. The Divell is a lyer from the beginning, the father of lyes, yet sometimes he tels truth, to insinuate himselfe to be trusted and beleevd, when he deales falsely. Christ therefore, and Saint *Paul*, though the Divels told the truth in the possessed, *Marke* 5. 7. and *Acts* 16. 17. yet they silenced them and cast them out: So, though the Divell would cure our wounds or diseases, we must not accept it, because he intends not our good, but our utter ruine and destruction by it. Like a Boat-man hee rowes one way, and lookes another, quite contrary.

3. Objection.

Those are naturall and lawfull cures which are wrought by Sympathies. But this cure is wrought *crost, ubi supra.* so, &c. is called by *Crollins* *unguentum Sympatheticum*; the Sympathizing unguent. For this unguent consisting of mans-mosse, blood and fat, hath in it a naturall Balsame. This naturall Balsame by the influence of the Starres, causeth a sympathy betwixt the weapon and the wound: and so the application of the Medicine to the one, effects the cure upon the other. Therefore this cure is naturall and lawfull.

Solution.

I will not contradict the major proposition. But the *minor* is in part improbable, in part false. It is improbable that this stinking Weapon-medicine should have a naturall Balsame in it, more than others. That odoriferous *opobalsamum*, gotten in

the Weapon-Salve.

21

Iudea and *Egypt*, the *Jewes* chiefeft treasure, (as *Iu-
stine* tels us) reputed the best in the whole world,
curing wounds in three dayes, cannot worke such
wonders as this. And 'tis false that that Balsame
(if there be any) causeth any sympathy betwixt the
wound and the Weapon. For the Weapon is an
hard insensible substance voyd of all affection and
pathy. It is not altered by the dressing of it. It
comes not to suppuration as wounds doe. And
where there is no affection and pathy, there can be
no co-affection and sympathy. Besides, all things
sympathizing affect the sympathized within a cer-
taine distance (as hath beene before related.) This
doth not so. What sympathy then is there betwixt
the Wound and the Weapon? And that the in-
fluence of the Starres should cause this sympathy,
is yet more strange. As if the smearing of a Wea-
pon here below, can call the Starres above, at any
time when we will, to give an influence which they
gave not before, nor had not given at all, had not
the Weapon been smeared at all. O inchanting
Salve!

Iustin. Histor.
l. 36. Sect. 3.

Vide Kecker.
Physi. l. 1. c. 9.
pag 74. & 75.

See Member.
Art. 1.

vel possit calca deducere lunam! *Virgilius*

Thus Witches by annointing themselves with
their venificall ointments are carried up in the airy
Heaven. Thus our Weapon-Salve-mongers by
annointing their tooles, bring an influence downe
from the starry Heavens. These like the Woman-
Priest of *Massys* in the Poet can command the
starres. Of whom *Virgil*,

Hac se carminibus promittit solvere mentes, *Virgil. Eneid.*
Quas velit, ast alijs duras immittere duras: lib. 4.

Sistere aquam fluvijs, & vertere sydera retrò.

E 3

Those

Those which are sad, with charmes shew't undertake,
 To cheere up, and buxome and glee to make;
 And others which to mirth themselves compose,
 To strike in dumpes, and all their mirth to lose:
 Shew't make the Rivers cease to runne their race;
 And starres in heaven goe backward from their place.

That the anointing a peece of Iron here below,
 should draw down an influence from the celestiall
 bodies above, to conjoyne in sympathy two bodies
 farre disjoyned in place, is to me an argument suffi-
 cient to prove (that if any such thing be) it is
 Wierchcraft: and so I shall account it.

Obiect. 4. Magneticall cures caused by emission of *radij*
 and spirits, carrying a curing vertue from one bo-
 dy to another, are lawfull. But of this sort
 is this cure. For as the Loadstone being sensi-
 ble of an understanding phantasie, and endued with
 life, sends forth his *radij* and spirits even to the Ar-
 ticke pole, though farre distant. So this Salve when
 the weapon is annointed with it, causeth the blood
 residing on it, by magneticall operation, to send
 forth his spirits by the vicine ayre, to the wounded
 body, and this spirit carries the fanative vertue
 from the weapon to the body, and so the weapon
 and the wound are (though not immediately yet)
 medietely joyned together by the spirit of the
 blood which hath life & motion in it, as *Paracelsians*
Mat. 24. 28. teach. For wher soever the carkeise is, that is, the body,
 there will the Eagles be gathered together, that is, the spi-
 rits, *Matth. 24. 28.* For the spirit of the blood doth
 sympathize with the body and hath life and moti-
 on in it. And this appeares by the comming forth
 of fresh blood out of the carkeise and dried limbes
 of

of a man murdered, when the murderer is present. And by the testimony of holy Scripture, *Levit. 3. 17.* and *17. 14.* *Dent. 12. 23.* All which places tend to this purpose, that in the blood of creatures is life. This likewise is manifest by the sun-dry motions of blood in the body of man. In anger the blood of man will boyle. In sorrow the blood is cold. In feare there is a palenesse in the face by a flight and recesso of the blood. In shame there is a blushing or flushing of blood in the face. All these are proofes of the life and motion of the blood. Nay, the blood of man hath a voyce, though we heare it not. For *Cardanus* saith, that *Motus aer semper sonum excitat quamvis non audiatur.* But God who sees and heares all things, heares the voyce of it and understands it. Therefore God said to *Cain*, *What hast thou done? the voyce of thy brothers blood cryeth unto me from the ground, Gen. 4. 10.* These are *magnalia natura*, the wonders of nature. These are *occulte qualitates*, secret qualities. Every *Peripateticke*, every *pecorius asinus*, rurall *Rhombus*, and pedainticall *Parish-Priest* understands not these magneticall cures by emission of the spirit of the blood. Onely *Paracelsians* (whose studies are to bring to light the abstruse and hidden secrets of nature) know and understand them, and to good purpose, for the health of man, practise them. The *Levite* and the *Priest* passe by the wounded man to *Iericho*. But the *Lay-Samaritan* versed in the mysteries of Nature, takes him up, relieves and cures him, *Luke 10. 33.* Must it therefore be called in question, whether his applications be Witchcraft, because each obtuse understanding apprehends

not the reason of them? God forbid. To attribute any thing to the divell, whereof God and Nature is the Author, is to rob God and man of the honour due to each of them; and to give it to Satan, which is flat idolatry, and a great discouragement to learned men, to put in practise their rare and vulgarly unknowne experiments. Thus *Galen* himselfe complained, that when hee sometimes brought wonderfull things to passe, by his accurate knowledge in naturall Philosophy, he was accounted no better than a Necromancer familiar with the divell. Thus that learned Christian *Romane* Consul *Boëtius* complaines that hee was falsely accused of Sorcery, because he was excellently skilled in the noble science of naturall Philosophy. All which I urge to this purpose, that because each person apprehends not the reason of this cure, it is not by and by to bee accounted Witchcraft and Sorcery.

Boet. de Consol.
folat. Philoso.
l. 1. Prosa 4.

Solution,

Here is argument enough to furnish the magniloquent speech of a thundering Mountabanke, which though you have drawne it out of the writings of the prime unguentaries; as *Crollius*, *Goclinius*, *Helmstadius* and others: yet you dispute fallacionously and doe (as we speake in Schooles) *petere principia*, take that for granted, which we utterly deny and relinquish. For I deny in your argument no less than five things.

1. That the

1. That the Loadstone doth worke upon the Articke pole.
 2. That the Loadstone hath sense, vnderstanding, phantasie, life.
 3. That this cure is done by magneticall operation.
- As
4. That blood separated from the body of man hath life, spirit, naturall motion, or voyce.
 5. That your expositions of severall places of Scripture are genuine and consonant to truth.

First, I deny that the Loadstone doth worke upon the North-pole. The pole rather workes upon the stone. So testifieth *Franciscus Ruens* an expert Lapidary. Thus Philosophie. That celestiaall bodies worke on terrestriall is, *vera philosophia*, true Philosophy. But that terrestriall worke on celestiaall, is *plana morosophia*, plaine foolosophie.

Francis. Ruens.
de gemmis. l.
2. c. 24. pag.
270.

Secondly, I deny that the Loadstone hath sense, phantasie, understanding, and life. I have read of *Plantanimalia* living plants, seeming to have sense, phantasie, and understanding. As of the tree growing in the Province of *Pudiseram*; to which when a man comes, *ramos constringit*, it shrinks up the boughes, but when he departs, *ramos pandit*, it opens them againe. And of the plant called the *Tartarian Lambe*, resembling a Lambe in shape and proportion, and grasing and eating up the grasse round about it. But of *Saxanimalia* stone-living creatures, never did I heare, unlesse by some new *Paracelsians*, as *Coclinius* and *Helmontius*, and old here-

Scalig. de subtil. Exercitat.
181. Sect. 27.
& 28.

Ioan. Magir.
Com. Phys.
lib. 5. c. 16.

D. Hieron in
Matth. c. 8.
com. 6. p. 12.

2 Theff. 2. 11.

Vide Ioan.
Combachij.
Phys. l. 3. c. 6.
pag. 628.

See Marsil.
Ficin in Ploti-
num de anima.
l. 4. c. 30.

tickes whereof S. Hieron speaketh, who maintained, *omnia esse animantia*, that all things were living creatures, to whom for their superstitious vanities, the Lord (as the Apostle speaketh) *hath sent strong delusions that they should beleerve a lye*, 2 Theff. 2. 11. For all things living do live, either with a vegetative life; as trees and plants; or a sensitive life, as bruits and beasts; or with a ratioll life, as men and Angels. The Loadstone living none of these wayes, hath no life in it. Having no life, it hath no sense, fantasie, and understanding; and I thinke their understanding little better which maintaine the contrary. When *Marsilius Ficinus* can perswade mee that the Starres have the senses of seeing and hearing, and do heare mens prayers; then *Paracelsians* shal perswade me that the Loadstone hath life sense and fantasie.

Thirdly, I denie that this cure is done by magneticall operation. My reasons are given in my Solution to the third objection and else where. To their places I referre you.

Fourthly, I deny that the separated blood of man hath any life, spirit, naturall motion, or voyce. The blood contained in mans body is not truly and properly his life. Mans life is his soule. *Abfit ut anima hominis sanguis putanda sit*, saith S. Augustine. Farre be it from us that we should thinke the blood of man his soule. *Valde cavendus est hic error & omnibus modis refutandus*, We must by all meanes take heede of, and refute this error, saith the same Father. Though the blood of beasts (which have

August. in Le-
vit. quæst. 57.
tom. 4.

Idem Ib.

M.T.C. Tully
l. 1.

metall soules) be their life and soule, as Tully and others thought; yet the blood of man whose soule

is immortall is not so. When we say the blood is the life, it is a figurative speech. *Metonomia subje-
cti*. The thing containing is put for the thing con-
tained. For the blood is *anima vitalis vehiculum*,
the continent or channell of the naturall spirits in
the liver, of the animall in the braine, and of the
vitall in the heart. It carries some spirits in the
flesh, more in the veines, most and the purest in
the arteries. The heat, motion and actions in the
body of man, are begotten and conserved of blood,
as *Valesius* observes out of *Galen*. Therefore mans
life, and the life of other creatures is said to bee in
the blood. And the Poet describing one bleeding
to death, saith,

*Ista propositio
est falsa, sed ta-
mē magis vera,
in brutis quam
hominibus.*

*Tostat in Levi.
c. 17. q. 7.*

*Sanguis anima
est Augustino,
tantundem va-
let atque ani-
mæ signum.*

*Calvein 5.
precept. pag.*

323.

*Francis. Vales.
de Sacra Phi-
losoph. 6. p.*

104.

Purpuream vomit ille animam. ——— *Virgil. Æneid.*

He sends forth his purple soule ——— that is,
his blood of a purple colour. What Oyle is to the
Lampe, such is the blood to the body. It is the
juyce of the whole body. Other juyces are proper
to their parts. *Chylus* is the juyce of the ventricle,
milke of the breasts, marrow of the bones, seed of
the genitals, but blood of the whole body. Now
then, if there be not life in the blood of man, when
it is diffused through his whole body, certainly
there's none in it parted and let out of the body. If
there be no life in the fountaine and whole blood
of man, there's none in the drops shed from the
fountaine, and out of man. Neither is there any
spirit in the blood departed, which hath recourse
to the body againe. For then one man should haue
infinite soules. So many drops of blood, so many
soules or spirits. For where the spirits, the opera-

1. 9.

*See Valesubi
supra. & Ioan.*

Combach.

*Phys. l. 4. c. 1.
pag. 611.*

Zabarella de
facultat. bus
animæ. c. 3.
Vide Kecker.
Syst. log. l. 1.
c. 15. p. 132.

Vide Joen.
Combach.
Phy. Lib. 4. c.
1. pag. 650.

Aristot. Phys.
1. c. 1. text. 8.

tions or instruments of the soule are, there the soule must needs be. For they are *Relata*. (*Instrumenta sunt instrumentari instrumenta.*) And the rule is that; *Relatorum uno posito, ponitur & alterum*; *vel est relatio nisi inter ea que sunt actu*, saith Zabarel. Or else the same soule shold be divided into infinit parts; all which are contrary to the affections of the soule, which are three. Simplicitie: it consists not of parts. Indivisibility: it cannot be divided into parts. Immobility: it gives motion to others, but it is immoveable it selfe. I have heard and read of spirits and quintessences, artificially extracted from insensible bodies, by the Art of Chymistry, but I never heard nor read of spirits or phantasies naturally residing in insensible parts separated from their bodies. That any such phantasies or spirits are, is a phantasticall conceit hatched by the spirits of *Bombastus Paracelsus*, which are *mevua Te novies*, evill spirits. And these spirits are they which in this cure (if any cure be) carry the sanative vertue from the weapon to the wound. Neither hath the blood of man, once fixed and dried on a weapon, any motion. Nay, when it is but once settled in the cadaver or carkeise, it hath ordinarily and naturally no motion at all, unlesse to corruption, which (as *Aristotle* speaketh) is rather a mutation than a motion. And for the fresh bleeding of a mured man, at the approach of the murtherer, it is no naturall and ordinary motion proceeding of any life of the blood; but a supernaturall motion proceeding from the just judgement of God, who gives the blood a wonderfull and supernaturall motion to come forth and meet the murtherer, and

and accuse him to his face. I am not ignorant that there are some which would assigne naturall causes of this fresh bleeding (which who defines to know, let them reade *Bocerus, Casman*, and *Lemnius*.) But for my part nothing more resolves me, that it is supernaturall, appointed by God, than the bodies of such as are executed by course of Law. The Hangman or Headsmen may come neere and touch the dead cold bodies of the executed, and they bleed not a fresh, because he is no murtherer, but is the hand of the Magistrate, whose ordinance is from God, and ~~beareth not the sword~~ *in vaine*; *Rom. 13. 4.* Now dead bodies bereaved of life by externall violence, whether it be by a malicious murtherer, or a legall executioner, would have all one effect, (for each bodies are of like senselesse qualities) but that God, the supreme judge hath ordained and commanded the one, and in his Law expressely forbidden the other. The publike Magistrate may in justice kill, and no blood will cry, because with such actions God is well pleased. A private person cannot in malice kill, but innocent blood wil come forth, cry and accuse the murtherer; because with such actions God is most displeased. Not that the blood of the murthered hath any voyce, as is allcaged by *Cardanus* his inaudible voyce (which is sufficiently refuted by *Scaliger*) and out of Scripture of *Abels* voyce, *Gen. 4. 10.* For that is a *Prosopopeia*, saith *Mercerus*. A figure whereby a voyce or speech is attributed; to that which hath none. Thus in Scripture there are foure sinnes, which have voyces attributed to them, and are called crying sinnes; such sinnes as

Vide Henric. Bocer. l. C. in tract. de quaest. & tort. reorum. pag. 93. &c.

Otho. Casm. Somatalog. cap. ult. quaest. ult.

Lem. Levin. de Miraculis naturae. l. 2. c. 7.

Rom. 13. 4.

Scalig. de subtil. Exercitat.

345.

Gen. 4. 10.

Mercerus in

Gen. 4. p. 112.

col. 2. & Lu-

ther. in Gen.

c. 1. fol. 87.

cry to heaven for vengeance. The Ancients have expressed them in two Hexameters.

*Clamit ad caelum vox sanguinis, & Sodomorum:
Vox oppressorum, merces detenta laborum.*

Four sinnes there are which unto heaven cry,
The voyce of blood, and of Sodomitry:
Oppression of the poore, and labourers hier,
Kept backe unjustly when they it requier.

The sinne of *Sodome* cries, *Gen. 18. 30.* Blood
cries, *Gen. 4. 10.* Oppression cries, *Esay 5. 7.* And
detaining the hirelings wages cryeth, *Deut. 14. 15.*
Now the money the hireling hath right unto, hath
truely no voyce, but onely by *praesopoeia*: and so the
blood of the murdered. Therefore the Scriptures
are not urged to purpose. And for the boyling of
the blood in anger, palenesse and flight of the
blood in teare, rednesse of the face and blushing in
shame, &c. These come not by reason of life and
motion in the blood: but because the blood is
moved according to the affections of the soule:
and the soule is in the blood (as *Valesius* speaketh)
*Non per informationem aut praesentiam, sed per poten-
tiam & operationem.*

*Francis. Vales.
de Sacra Phi-
losoph. c. 4.
pag. 105.*

Mat. 24. 28.

Lastly, the interpretations of Scripture are false.
That of Christ, *where soever the carkeise is, there will
the Eagles be gathered together*, *Mat. 24. 28.* is inter-
preted of the *Paracelsian* cure by the spirit of blood,
carrying the sanative vertue from the blood fixed
on the weapon to the wounded body. *Where the
carkeise is, that is, the body, there will the Eagles, that
is,*

is, the spirits of the blood, *be gathered together*. O unheard of exposition ! Who but *Helmontius* an impudent *Paracelsian* Doctor of Physicke ever interpreted this place thus? This place is fruitfull for exposition. I finde no lesse then foure severall expositions of it.

1. Some by the *carkeise* understand the Church, by the *Eagles*, the Doctors of the Church; by their *gathering together*, their unity and consent in the faith of Christ crucified. Thus *Origen*.

Origen, in
Matth. c. 24.
tractat. 30.
tom. 2,

2. Some here by the *carkeise* understand the passion of Christ, by the *Eagles*, the Saints, and by their *gathering together*, the efficacie of his merits, sufficient for all. Thus *Hierom*.

Hierom, in
Matth. c. 24.
tom. 9.

3. Others understand this place to be an adumbration of the day of judgement: By the *carkeise* they understand Christ the Iudge. By the *Eagles*, the soules comming to judgement. By the *gathering together*, the generall judgement. So *S. Chrysostome*, *S. Hilarie* amongst the Ancients. And *Stella*, *Fernus*, *Maldonat*, and *Aretius*, amongst the neotrickes.

Chrysost. Hom.
77. in Matth.
tom. 2.
Hilar. in
Matth. Ca-
non. 25.
Stella in Luc.
c. 17.
Fernus
Mal. } in locū
Aret. }

4. Lastly, others interpret this place of the Saints ascending up into heaven, whither Christ hath carried his humane body which suffered death for us. That where Christ now is, there all his Saints shall ascend and be hereafter. So *S. Augustine*, and *Gregorie*.

August. quæst.
Evang. l. 1. c.
42. tom. 4.
Gregor. expo-
sit. Mor. in
Iob. l. 31. c. 33.
tom. 1. pag.
205.

These expositions I have met with; but such an exposition as these Bombastickall Mountebanckes bring to patronize their stincking Weapon-Salve, never did I meete with. Now for the other places of Scripture out of *Leviticum* and *Deuteronomie*, I have

have already shewed the absurdity of their Glosses, corrupting the purity of the Text. And for their making themselves the onely *Samaritans*, out of *Luke 10. 33.* if they will needs be so, they shall bee so. But it shall be truely sayd of them in that sense which was falsely and blasphemously sayd of Christ. *Say we not well thou art a Samaritane, and hast a divell? Ioh. 4. 48.*

And whereas they say this Cure is done by occult qualities of the ingredients, there's no such matter, as shall anone bee made apparant. What hard hap *Galen*, *Boetius*, or any other person had to be accounted Sorcerers, because they were skilfull in the occult and secret qualities of things I know not, but this I know, that the divell often useth this appellation, as a cloake to cover his villany. Thus *Cornelius Agrippa* sent forth his bookes of occult Philosophy, stuffed with Conjurations of the divell. Thus *Ioannes Trithemius* hides his unlawfull magicall operations, under his Art of Stenography. Of which *Bellarmino* saith, *Opus hoc merito prohibitum est, &c.* This worke is deservedly prohibited, because it is full of pernicious assertions tending to Magicke. Thus our Country-man Fryar *Roger Bacon*, used to boast, that he could by naturall magicke (that is, the application of actives to their passives in a due time and proportion) cause thunder, raine, stormes, and produce beasts of diverse sortes, &c. (as *Agrippa* testifieth) when indeed it was meere diabolicall Magicke and conjuration. And of this kinde is the Author of the Booke to *Alphonfus*, published vnder the name of *Piccatrrix*, which intermedleth much superstition, conjurations,

Luke 10. 33.

Iohn 4. 48.

*Infra mem. 2.
art. 4.*

*Cornel. Agrip.
de occulte Phil.*

*Ioan. Trithem.
Stenograph.*

*Bellar. de Ec-
cles Script. in
opus. tom. 7.
col. 194. 1*

*Cornel. Agrip.
de van. Scien.
c. 4. 2.*

ons, and diabolicall operations, with naturall Philosophy. And thus I suppose all the Vnguentaries reasons are fully answered.

Articulus secundus.

Wherein the Authors brought for this Cure, are cited and refused.

2



He first Author is *Paracelsus Archidoxus* Paracel. Archid. Mag. l. 1. pag. 121. *Magia, lib. 1. pag. 121.* He was a man of great understanding, and brought to light many things hidden before, whereby many men have been cured since. Hee commends this Salve, and saith it is, *Dei donum*, the gift of God.

Secondly, *Oswaldus Crollius*, a man rarely seene Oswald. Croll. Chemic. Basil. pag. 278. in the Art of Chimiſtry, gives us the receipt of this Vnguent, commends the use of it to us: defends it not to be Witchcraft, and calls them *imperiti fatui*, unskilfull fooles which suppose so.

Thirdly, *Ioannes Baptista Porta*, a noted Philosopher, sets downe for posterity the receipt of this oyntment, as it was given him by a Courtier, and that Courtier had it from *Maximilian* the Emperour, and he from *Paracelsus*. Ioan. Bapt. Port. Mag. nat. l. 8. c. 12.

Fourthly, *Cardanus* a renowned Philosopher and Physitian, doth allow this Vnguent. Cardan. de ven. l. 2. c. 6.

Fiftly, *Ioannes Ernestus Burgravius*, highly extols this Salve, calling it *illustre unguentum*, a famous unguent performing the cure by an hidden mystery, which as yet no man hath sufficiently manifested. Ioan. Ernest. Burg. Lucern. p. 123.

G

Sixtly,

*Rodolph. Goccl.
Mag. curæ
tract.
Rodolph. Goccl.
Synarthrosis.*

Sixtly, *Rodolphus Gocclinius*, a Protestant by Religion, and for his learning publique professor of Physicke at *Marpurg*, hath written two bookes, to defend the lawfulnessse of this cure. One hee calls *Magnetica curæ Tractatus*; the other, his *Synarthrosis*.

*Joan Baptista.
ab Helmont,
disputatio.*

Seventhly, *Joannes Baptista ab Helmont*, a Doctor of Physicke of *Bruxels*, hath likewise written a defence of this Magneticall cure.

*D. Flud. Anatom. Sect. 1.
Part. 3. part.
3. l. 2. de myst.
anatomia sanguinis. c. 9.
pag. 236. 237.
238. 239.*

Eightly, Doctor *Flud*, a Doctor of Physicke yet living and practizing in the famous City of *London*, stands tooth and nayle for it, and in his large workes, being three folio volumnes, amongst other secrets, maketh mention of this cure, and allowes it, and proves it to be naturall and lawfull.

*Sir Francis
Bacon his naturall histor.
Cent. 10. Experiment. 998.*

Lastly, the learned *Sir Francis Bacon*, Lord *Verulam*, and sometimes Lord Chancellor of *England*, recites and allowes this cure in his naturall Historie.

The answer to these Authors.

To all which we answer, there's no cause so bad but hath found some Patrons. Here are a goodly company of Authors, but they are taken up by tale, not by waight. Some of these are not for this Vnguent at all. Others are not home for it. And others are *parva aut nullius fidei*, of small or no credit at all.

First, *Paracelsus* is of no credit. For he was (as hath beene proved out of *Gesner*) a Witch and Conjuror; and so the God whose gift hee meaneth it is, is *Demon huius mundi*, the god of this world, (as
Saint

Saint Paul calls the Divell, 2 Cor. 4. 4. For he main-
tained (as Doctor *Ioannes Roberti* tells us.) That so
a sicke man may receive cure, it is no matter how, or
from whom, though it be from an uncleane spirit.

2 Cor. 4. 4.
Goclen. Heau-
ton. Sect. 12.
Bombast. Par.
propos. 7 pag.
136.

Secondly, *Oswaldus Crollius*, is a Bird of the same
feather. His workes are as full fraught with su-
perstition, detestable characters and diabolicall
trumpetry, as *Paracelsus*. Therefore hee is of little
credit.

Thirdly, *Ioannes Baptista Porta*, was indeed a
great Philosopher, yet a man suspected to be given
to diabolicall Magicke. And *Raphael de la Torre*,
saith, his bookes are prohibited in *Spaine*. There-
fore he is of suspected credit. Neither doth he so
much commend this Salve. He sets downe indeed
a receit of it, and saith it was given to the Empe-
rour by *Paracelsus*, who much esteemed it, and used
it to his death, and the Emperour gave it a Cour-
tier. And the Courtier gave it to him. Now the
Divell might deceive *Paracelsus*: *Paracelsus* the
Emperour, the Emperour the Courtier, and the
Courtier *Baptista Porta*, who had not entred into
sufficient consideration of it. For he utters not a
word of the seven superstitious observations, the
five notes, and the two experiments given by *Crol-
lius*, but onely prescribes, that the Weapon be left
sticking in the Salve; and so the cure will be effe-
cted.

*Raphael de la
Torre summa
Theol. q. 96.
art. 2. disp. 3.
p. 270. t. 2.
Ioan. Bapt. Port.
ubi supra.*

Croll. ubi supra.

Fourthly, *Cardanus*, neither speaketh with or a-
gainst it. He onely saith, that he heard a report of
such an Vnguent, and that it was said to be compo-
sed of such ingredients: as he there recites.

*Cardan. ubi
supra.*

Fifthly, *Ernestus Burgavius*, is an Author as full of
superstition

*Joan. Burg.
Lucer. pag.
105.*

*Academici
Doctores &
Professores
qui Lovanijs &
Duaci sanam
medicinam
profidentur,
hoc mendacium
diabolicum
consent &
damnant.*

*August. de Ci-
vit. Dei. l. 21. c.
6. tom. 5.*

superstition and charactericall impieties, as any of them. He teacheth by the helpe of a strong phantasie, and by the thundring forth of certaine verses, to make an enchanted impenetrable sword: such a sword as the dint of no other shall hurt; such a sword as no man shall be overcome in conflict which useth it. Also he teacheth to make a lampe of oyle, made of the blood or excrements of a man. This lampe once fiered shall burne continually without renewing. This lampe cannot be extinguished by any thing during the whole life of the man of whose blood or ordure the said Oyle is made. This lampe will of it selfe goe out at that very instant and punct of time the man dyeth. All the while the lampe burnes, it may be knowne by the bright or dimme burning, whether the man be well or sicke, merry or sad. All which I cannot but beleeve to be done by the helpe of the Divell. Hee secretly renews it, the man living, and blowes it out the man dying, and makes it burne cleare or dimme as he knowes him to be affected. For Saint *Augustine* maketh mention of such a lampe, called *λύχνος ἀσβεστής*, an unextinguishable lampe among the Heathens, in the Temple of *Venus*. This lampe, saith he, no tempest or water could extinguish, because some Divell, under the name of *Venus*, did maintaine it. This Author then is of no credit. Neither doth he determinethe question. He onely saith this cure is performed by an hidden mystery, which no man hath as yet sufficiently manifested.

Sixtly, *Rodolphus Goclinius* is so full of charactericall superstitions and magicall cures, that I am ashamed

ashamed that any such cures should come from one reputed to be a Protestant.

Seventhly, *Ioannes Baptista ab Helmont*, is of the same straine.

Eightly, Doctor *Flud* hath had the same censure passe on him, and hath beene written against for a Magician, and I suppose this to bee one cause why he hath printed his bookes beyond the Seas. Our Vniversities, and our Reverend Bishops (God bee thanked) are more cautelous than to allow the Printing of Magical bookes here. But because I will not so slightly flurre by Master Doctor, I will answer him in a digression to that purpose.

Doctor Flud is written against by Marinus Merse-nus, Petrus Gassendus, and others for a caco-magician.

Lastly, the learned Sir *Francis Bacon* is not at all for this cure. He professeth himselfe not resolved whether it be effected or no. And for the lawfulness of it, hee inclines rather to a starting suspition than a settled approbation. Now then, some of these Authors being not for this Vnguent at all, as *Cardanus*. Some not home for it, as *Ioannes Baptista Porta*, and Sir *Francis Bacon*. Others of little credit for it, as *Burgravius*, *Goclinius*, *Helmontius*, and Doctor *Flud*. Others of no credit for it, as *Paracelsus* and *Crollius*: and I, having brought sixe credible Authors, not once suspected for Magicians, and the censure of two Vniversities, directly against it; these will turne the ballance, and exauthorize their authority.

Sir Francis Bacon ubi supra.

*A Digression wherein Doctor Flud, his reasons
are examined and answered.*

Vide *Francisc.
Eano vij judi-
cium de Rob.
Fludo, ad Ma-
rinum Mer-
sennum, annex.
epist. exer.
Petr. Gassendi,
impr. Parisijs
anno 1630.*



Doctor *Flud* hath written some Folio pages, for defence of the Weapon-Salve! Well he may. He writes himselfe *Armiger & medicine Doctor*, is called by *Franciscus Lanovius Medico-miles*, a souldier Physitian; and being a Weapon-bearing Doctor, may well teach the Weapon-curing medicine: especially setting the *Armiger* before the *Doctor*, the Gunne before the *Gowne*, and the Pike before the *Penne*. I have read some dispute, whether a Knight or Doctor should take place: never of an ordinary Esquire. Herauld I am none. But I suppose that the worthy Gentlemen which professe it, will betwixt these two, decide the controversie with that of *Tully*.

*M.T. Cicero
offic. lib. pri-
mo.*

Cedant arma toga, concedat laurea Lingua.

*Marinus Mer-
sennus in Ge-
nes.*

But the quarrell is not betwixt the Doctor and me for his Weapon, but for his Weapon-Salve: whether that be Witchcraft or no? Surely his very defence of it is enough to make it suspected, himselfe being accused for a Magician, by *Marinus Merfennus*, with a wonder that King *James* (of blessed memory) would suffer such a man to live and write in his Kingdome. But if to be accused were to be guilty, who could be innocent? Master Doctor hath excused himselfe in his booke, entituled,
Sophia

Sophia cum moria certamen (cujus contrarium verum, saith *Lanovius*.) His friend *Ioachim Frizius* (or rather his owne selfe, saith *Lanovius*) in a booke annexed to his, called *Summum Bonum*, excuseth Fryer *Roger Bacon*, *Tribemius*, *Cornelius Agrippa*, *Marsilius Ficinus*, and *Frates Rosea crucis*, from being Caco-magicians. I wonder at nothing more than that *Belzebub* was not in the number! Whether the Doctor excuse himselfe any better, than these Arch-magicians can be excused, I leave to the learned judicious and religious Reader? Yet thus much for him in the question. Hee prescribes no superstitious, either collections of the Ingredients, composition of the Vnguent, or observation at the annointing of the Weapon. His directions are, that the Weapon be left in the Vnguent pot, till the Patient be cured: and that the wound bee kept cleane with a linnen cloath, wet every morning in his urine. Whether this be a fallacy or no, I commend to the judgement of those which are expert in the renowned Art of Chirurgery. For let the Doctor be sure to keepe a wound cleane, and I suppose, they will tell him that it will cicatrice without his Weapon-Salve. Neither doth hee ascribe an unlimited sphere of Activity (though a large one) thirty or sixty miles (which is false too) unto it. And he saith, that an Horse pricked with a nayle, may bee likewise cured, if the nayle bee left sticking in the unguent pot. I desire the Doctor to remember this his horse-leechry, as an argument to overthrow his naturall balsame and sympathy. But Master Doctors reasons to maintaine the lawfulnessse of this cure, are not yet called to
speake

See B. Flud.
certamen l. 3.
p. 97. 98.
Lanovius ubi
supra.
Ioach. Friz.
summ. Bon.
annex. D.
Flud. Sophia
cum Moria
certamini. im-
press. 1629.

speake for themselves. Now they come. I have made them as short and perspicuous as I can, speaking another language, consisting of more words.

Scull-mosse or bones (saith he) Mummy and the Fat of Man (the speciall Ingredients) comprehend the corporeall perfection of Man, and so are apt to heale, by reason of a naturall Balsame resting in them, sympathizing with the hypostaticall Balsame residing in living man. These Ingredients have their beginning and aliment from the blood. In the blood reside the vitall spirits: in the vitall spirits the soule after her hidden manner. This causeth the blood to have recourse by sympatheticall harmony, to the masse of blood remaining in the body. For the spirit of the blood shed is carried by the ayre (which is the carrier of the spirits of every thing) to his body: this spirit going by this ayre, in a direct invisible line, carrieth the sanative virtue from the annointed Weapon to the wounded party. For the Weapon communicates it to the blood fixed on it, the blood to the spirits, the spirits conducted by the ayre, communicate it to the body, and so the Patient is (without application of Plaister) naturally healed. For as the *ray* or Sun-beames are a messenger betwixt heaven and earth: So this vitall beame or invisible line is a messenger and conductor (by a kinde of Magneticall attraction) of the healing virtue of the balsame, residing in the unguent, to the body of the wounded party: and the sympathy betwixt the blood on the annointed Weapon, and the blood in the body causeth the cure. That there is such a sympathy betwixt the blood in the body, and the blood

blood drawne from the body, is most evident by the example of Witches. The Divell sucketh blood from them. This blood remaining with the Divell, participates of his maligne nature, and having recourse by the spirits thereof to the Witches body, makes all their blood sympathize with that the Divell hath; and so the blood changeth the Witches nature, and they become maligne and diabolicall, and so addicted to the service of Sathan, that it is impossible to reclaime them. This is the summe of Master Doctors reason: against which least any should object, that the sanative vertue may be interrupted by the intervening motion of the sundry creatures, and so the vertue lost and not carryed to the wished port: He answereth, that though the ayre be by intervening bodies interrupted, nay, parted and divided, yet it will after the passage of that body be re-united. As when we divide the ayre with a sword, the blow ceasing, the ayre returnes againe to his former unity of substance. And as Dyers water cast into a River, protracts it selfe into a long line; and for some time keepes his colour and line; and if a Boat crosse and divide it, the Boat gone, the line comes together againe: So though some creatures doe by their interposed motion interrupt and breake off this spirituall line carrying the sanative vertue, yet it will be so but a season; for they passed the line will be re-united, and so though somewhat for a time hindered, yet nothing of the end frustrated.

To all which I answer, that Master Doctor doth *petere principia*. For first, I deny that Scull-mosse or bones, Mummy and mans Fat have (though they

See *Combach.*
Physi. 4. cap.
5. p. 1060.
num. 4.

they be medicinable) any natural balsame or radicall humour (for so some call naturall balsame) residing in them, sympathizing with the hyposticall balsame remaining in living man; unlesse a horse have a balsame sympathizing with mans. For, saith Master Doctor, which I advised him to remember, if the nayle which pricked an horse be put into the oyntment pot, the horse shall be cured. I say there's no such sympathy betwixt horse and man. And if there be no cause at all to beleve the one, there is but little to beleve the other.

Vide *Bambini.*
institut. ana.
tom. p. 6. Sect.
5. edit. Fran-
coi. 1616.

Secondly, I deny that mans bones have their beginning and aliment from blood. For Physicians and Philosophers say that they have their beginning from the grosser seminall parts, and their aliment from blood, or marrow, or both.

Oth. Casm.
Angelog.
parte. 2. c. 21.
p. 605.

Thirdly, I deny that any spirits reside in separated blood, my reason is already given in my answer to the fourth objection. To which I farther adde, that *Casman* is so confident in this, that in parts separated from the body, remaine no spirits, that he saith, the very Divell cannot beget or conserve any spirits in them.

Fourthly, I deny that the soule resides after any hidden manner in the spirits. The *Stoicks* indeed held that the spirits were *vincula anima & corporis*; & so the soule may be after a kind in the spirits, as that which is bound is within the teather. But the *Peripateticks* & Divines deny this as needlesse. For seeing the body is generated for the soule, and the soule created for the body, and both make the *totum compositum*, what need these any bond to fasten them together? There is a reciprocall desire

of

of comming together at first, and endeavour after the union, so to keepe together. The spirits indeed are the instruments of the soule, by which it worketh: and when these instruments faile, the worke failes, and the soule, the worke-mistresse takes her leave, not because she is hid in the spirits, as the continent to abide in, but because she wants the spirits as her instruments, to worke by. For she is *corporis organici actus seu* ^{in de xid.} the act and perfection of the body; not onely for that shee gives the body act and being (as *Aristotle* defines it) but also because shee gives the body action during the being: As *Tully* not improperly interprets it. Now then as the workeman cannot be said properly to reside in his instruments, but rather the instruments in the workeman. (because as *Logicians* speake, *tota instrumenti vis in usu consistit*.) So the soule cannot in any kind depend on, or reside in, the spirits her instruments, but the spirits on the soule. Therefore *as the Axe must not boast it selfe against the hewer; nor the Saw magnifie it selfe against the shaker, Esay 10. 15.* No more must the Doctor set up the spirits against the soule to be her upholder, from whom they have all their being and operation.

Firstly, I deny Master Doctors carrier, viz. his direct invisible line, carrying the sanative vertue so many miles from the weapon to the wound. Surely this is *Tom Long* the Carrier, who will never doe his errand. But the Sunne hath his beames a true messenger betwixt Heaven and earth: and so this Salve betwixt Weapon and Wound. O incomparable comparison! *Tully* saith, the Sunne is cal-

Aristot. de anima. l. 2. c. 1. tex. 7.

M. T. Cicero. Tuscul. l. 1.

Kecker. System. log. l. 1. c. 15. p. 133.

Esay 10. 15.

M. T. Cicero. nat. de orat. l. 2.

led *Sol quasi solus*, as having no peere, no creature working like it. But the Doctor, like another *Archimedes*, can by his Art make one working by sending forth beames like it.

Virg. Eclog. 8. Sola Sophocleo tua carmina digna corbano!

The Sunne beames, the Messenger betweene Heaven and Earth, proceed of the light of the Sunne, in whom is such innate light, that he is the fountaine of light. But what light hath this Salve to send forth radiant messengers? The Sunne, and the rest of the celestially bodies, is ordained by God and Nature, to worke upon the terrestriall by light or beames, motion and influence. Art immitates Nature. But what Art hath in this kinde overtaken Nature? The Sunne is a Gyant; saith *David*, *Psal. 19. 5.* many degrees, even 166, bigger than the earth, as the Astronomers collect, and so may by proportion worke on it. The Sun is the eye and visiter of the whole world, there's nothing hid from it, saith the Psalmist, *Psal. 19. 6.* and so by his presence is within the sphere of his activity. The Sunne is above, and so sends downe in a direct line, his beames without hinderance. But this Vnguent hath no proportion: 'tis little in respect of the Patient; it hath no presence or contact with him; It must worke in a laterall oblique line, and so is subject by interposed bodies to be hindered. A little fire cannot burne or heat a great body; at a great distance, in an ascendent direct line; much lesse an oblique; many other bodies being interposed. No more can a little Salve worke naturally.

Psal. 19. 5.

Vide Comment.
Iac.
Christmanni
super Alphra-
ganum, citat
Kecker in
Astronomia.
Psal. 19. 6.

See Mem. 1.
Art. 1.

naturally on a Patient at a great distance, when many other bodies are interposed. The line and the ayre carrying it so long a journey, will be hindered and stopped; if not altered and changed. The line and his carrier the ayre may be stopped and hindered, not onely by moving intervening bodies, which may give place againe to the line and ayre when they have cut and crossed it, as the Doctor instanceth in the cutting of the ayre with a sword, and the re-union after the blow is ceased, and the re-union of the line of Dyers water cut with a Boat; but also it may meet with stationary immoveable bodies, as wals, woods, houses, castles, townes, cities, fiers, seas and waters, which will not give place to the Doctors line, though it were as strong as an halter. How then shall this line be carried thus intercepted? It must either penetrate the bodies, or shun them before it comes at them, or when it comes at them, glyde in a laterall course by them, or *per saltum*, ascend in a transcendent course over till it comes beyond them, and then betake it selfe to its old course againe. Penetrate them it cannot: Nature abhorres vacuity and penetration. Avoyd them before it comes at them, it cannot neither. To avoyde hurtfull things, is an act either of reason, sense, or naturall instinction. This Carrier the ayre hath neither of these to goe his journey. Not reason, it is not rationally. Not sense, it is no sensible creature. It hath not naturall instinction to shunne any place. Ayre filleth every place (without exception) not filled with some other body, saith Aristotle. Glyde by or leape over these bodies it cannot.

And Mr. Dr. saith, this line is a direct invisible line. It must then goe point blanke, (as we use to say.) If it glance a skew, or leape over, and make an angle, then the rectitude of this line is broken, and Mr. Doctors reason is broken also. Besides, the carrier failing, the line, the portadge must needs fayle also. And the ayre the carrier may fayle, by being changed and altered into another body. For ayre and water are symbollicall elements, such as are easily transmuted into the substance of each other. The ayre when it comes into moyst and vaporous places, (*Robertus de Fluctibus*) or when it meets with glabritious and terse bodies, as polished iron (like Mr. Doctors weapon) stone, glasse, &c. (as experience teacheth) is turned into water. Or the ayre in a long journey may be turned into one of the other elements. For ayre may bee changed into fire, *commodissime & parvo momento*, saith *Scaliger*, fitly and in a short time, and it may become earth also, though not so easily by vicissitude and often changing, seeing there is (as *Keckerman* speaketh) *Elementorum transmutatio circularis*, a circular transmutation of the elements. Now then unlesse the Doctor can secure his carrier, that part of the ayre which carrieth his invisible line, from transmutation (the ayre onely being his carrier) his carrier will faile, and bee fit to goe of none but a dead mans errand; & so Mr. Doctors line will faile, the Cure fayle, and the reason fayle. Neither if the line should not fayle, but the carrier truly doe his message, and carry it from the weapon to the wound, can the Cure bee done by sympathy, betwixt the blood residing on the weapon, and that in the

*See Aristot. de
Ort. & Inter.
c. 4. & 25.*

*Scalig. de sub
til. exer. 16.
Sect. 1.*

*Kecker. Sy-
stem. Phys. l.
2. c. 9. Theor.
4.*

the body. The one is warme, living by the vitall spirits; the other cold and dead by the losse of them. The one is blood in his perfection, the other in corruption, the one properly, the other equivocally. And what actuall sympathy or correspondency is there betwixt heat and cold, perfection and corruption? Blood in their living fountaines may sympathize. The plague and other sicknesse is apt to runne in a kindred or blood, because of the similitude. Were I perswaded of the artificiall incorporation of the warm blood of one man with another, I might in time be brought to beleve a sympathy (and also the Doctors *nuncius inanimatus*) because of the life in it; either by some sparke of spirits by the warmth detained, or by union acquired: but that cold, dead, dry, corrupted blood, out of the body should sympathize with moyst, warme, living, perfect blood in the body, seemes to mee such a paradoxe, that I thinke I shall not beleve it whilst I have blood in mine owne body. But the Doctor proves it by the example of blood sucked by the Divell from Witches; which remaining with the divell, & sympathizing with the blood in Witches bodies, changeth their nature, and makes them become maligne and diabolicall! O profound example!

Non valet exemplum quod licem lite resolvit.

*Recher. Syst. A
log. l. 3. c. 4.*

Here Master Doctor closely conveyes a ground for his Argument, which neither true Philosophy nor Orthodoxe Divinity will give us leave to assent to. The Witches blood remaining with the blood.

blood-sucker the Divell, sympathizes with the blood in the Witches body? How can this be? How can blood, a substance corporeall, remain with the Divell a spirit and incorporeall? I smell a Rat. I know the Doctors intent. He would leade us into the error of *Plato* as *Iamblicus*, followed by *Apuleius* and *Theophrastus*, who hold that the Divells have *tenuia corpora*, tenuious and slender bodies; for the Doctor who impiously attributes composition to God, dares falsely (though it be a sinne to be-lye the Divell) attribute corporeity to Divells. The contrary of which, that they have no manner of bodies, is the tenent of the Church. And the truth of it may be manifested foure wayes.

Apuleius de Deo Socratis. Theop. Academ. contemp. 1. 6. c. 4. See Pet. Gassend. exercit. epistol. in Fluctuantiam Philosoph. parte 3. c. 13. p. 121.

viz. the authority of
 1. Scriptures.
 2. Councils.
 3. Fathers.
 4. Schoolemen.

Ephes. 6. 12.

Luke 24. 37.

Ibid. v. 39.

Luke 8. 30.

Oh. Casim. Angelog. parte 1. c. 3. pag. 65.

First, Scripture teaches that the Divells have no manner of bodies. *We wrestle (saith Saint Paul) not against flesh and blood, but against spirituall wickednesse (or wicked spirits in high places, Ephes. 6. 12. And indeed living bodies may be touched and handled; therefore Christ said to his disciples when they were terrified and affrighted, and supposed that they had seene a spirit, Luke 24. 27. Handle mee, and see, for a spirit hath not flesh and bones, as yee see me have, vers. 39. But Divells cannot be handled, therefore Divells have no bodies. Besides, our Saviour cast out a legion of divells out of the possessed, Luke 8. 30. A legion is sixe thousand, saith Cas-*

man

man and others. Now fixe thousand divels could not really and substantially possesse one man (as a Pilot doth the ship, being the externall mover of it) if divels were corporeall.

Secondly, the second *Lateran* Councell. (held at *Lateran* in *Rome*, anno 1215. in the time of *Innocent* the third, where were present 1284. Prelates, besides Ambassadors from the East and Westerne Emperours, and from the Kings of *Hierusalem*, *England*, *Spaine*, *France* and *Cyprus*) ranks it amongst the Articles of Faith, that we are to beleieve: That God created some creatures corporeall onely (as stones, mettals, &c.) some spirituall onely (as Angels good and bad) and some of a common and middle nature, participating of both, as men.

Thirdly, the Fathers teach the incorporeity of Angels, both celestially and infernally. As Saint Basil, Gregory Nazianzen, Chrysostome, Gregorius Magnus, Cyrill, Theodoret, Venerable Beda, Isidor, Damascen, &c. In very deed, Origen, Tertullian and Saint Augustine seeme to incline to the contrary, as that the Angels are corporeall substances. But Origen was a Platonist and followed his Philosophy too much, wherby he brought himselfe into many errors in Divinitie, amongst which this is one wherein we leave him. And for Saint Augustine that incomparable Father, there are three opinions concerning the verity of what he held in this point. Some say he did somewhat incline to this opinion: So Hurtadus de Mendoza. Others say that it cannot be denied, but that he was absolutely of this opinion: So Lodovicus Vives. Lastly, others say, that he delivered not this opinion as his owne

*Minshai Dis-
tionar. pag.
271. num.
7666.*

*Bathol. Can-
ranza, summa
Concil. Late-
ran. Can. 1.
p. 240.*

*D. Basil. Hom.
9. quod Deus
non est au-
thor malorum.
Gre. Nazian.
in Nat. Dom.
Chrysost. in
Math. Hom.*

*Gregor. Moral.
lib. 4. c. 9.
Cyrill Sent. lib.
in Ioan. c. 11.
Theodor. con-
tra Græcos.
lib. 3.*

*Beda de ele-
ment. Philos.
l. 1.*

*Isidor de sum.
p. 100. c. 3.*

*Damasc. de
orthod. fide. l.
2. c. 3.*

*Hurtad. de
Mend. Philos.
tom. 1. de Ani-
mâ disp. 2.*

*Sect. 4. quid
sit corpus &
spiritus.*

*Lod. Vives in
Com. in Au-
gust. de Civit.*

Dei. l. 15. c. 23.

dogmaticall tenent, *asserendo*, maintaining it; but *recitando opinionem aliorum*, as the opinion of others reciting it. So *Thomas Aquinas* and *Durandus de Sancto Pertiano*. But *Casman*, *Estius*, and other Schoolmen excuse both Saint *Augustine*, *Tertullian* and other Fathers; that they delivered not this opinion positively, but comparatively in respect of God: who is so incorporeall, that he is all act without power of future being, what he now is not: infinite; repletively filling all places, without being circumscribed any where as man, or defined as an Angell: pure, and simple without composition of quantitative, essentiall, or integrall parts: without composition of matter and forme, without composition of subject and accident, without composition of power and act, without composition of kinde and difference, and without composition of being and essence. Man is not simple, but compounded all these wayes. God is most simple and absolute, compounded none of these wayes. Angels are not simple but compounded some of these wayes. Therefore when the Fathers said that Angels are corporeall they meant it, *secundum quid, non simpliciter*, comparatively, and in respect of God, who is *actus simplex*, voyd of all composition, not absolutely in respect of themselves.

Fourthly, and lastly, the Schoolmen run in this streame, as *Aquinas*, *Durandus*, and all the rest. For so saith *Estius*, a late and most learned Schoolman. It is the common and constant doctrine of all Schoolmen, that Angels are altogether incorporeall and purely spirituall. Now then the Divels being not corporeall, how can they so retaine and incorpo-

rate

*Aquin. parte 1
quest. 51. art.
1.*

*Durand. Sent.
1.2. dist. 8. q. 1.
resp. ad primū.*

*Casman. Ange-
log. parte 1.
c. 4.*

*Estius in Sent.
1.2. Sect. 3.
pag. 98. lit. C.*

*Sex modi
compositionis,
a philosophis
valgo assignati.*

*Aquin. ubi su-
pra.
Durand. ubi
supra. c. q. lib.
Estius in Sent.
1.2. dist. 8.
Sect. 1.*

rate the blood sucked from Witches, as to alter and change the nature of it into their nature, and that altered blood by sympathy to change the masse of blood remaining within the body? For though it be a common received opinion, that the Divell useth to sucke some place of the Witches body, and to that purpose either enters a true body of some creature, as the Divell in Paradice entered into the body of a Serpent to deceiue *Evah*, *Gen. 3. 1.* (and now adayes appears to Witches like Dogs, Cats, Hares, &c.) or assumes a body of cōdensed thicken'd ayre, compacting it to the shape and colour of man: and when he hath done his errand, layeth it aside againe (as a man doth his garment) it being resolved into the former matter; yet this body (because it is not united to, or long kept by the Divell) cannot keepe the blood it sucked, but it is disposed some other way, spilt or lost, when the body is put off, and so there is no participation of the blood with the Divels body, nor of the Witches separated blood, with that in her bodie.

Besides, if there were any heate or spirit residing in the blood sucked from the Witch, the coldnesse of the Divels assumed body is such, it would freight chill and extinguish it. This *Alexander ab Alexandro* relateth to be true, by the experience of an acquaintance of his, who touched the heele of a Divell that assumed the shape of a man, and found it so cold that no Ice could be compared to it. And *Cardanus* (a man conversant with spirits) affirmeth the like of his owne experience, that he being touched with the hand of a Divell, found it so cold

Alexand. ab Alexand. Genial. dierum. lib. 2. c. 9.

Hieron. Cardan. de variet. rerum lib. 1. 6. cap. 93.

Lavater of
walking spi-
rits, the first
part, & 15.
Chap.

that it was not at any hand to be endured. And 8. other examples are recited by *Lavater*, in his booke of walking spirits; by all which it is apparant, that there can be no sympathy betwixt blood separated and the fountaine, be it the blood of Witches, or of any other person whatsoever. The Divell indeed may by compact of Witches which shall serve him, and so endeavour to be like him (as the servant endeavours to be like his Master) or by the permission of God, stirre and excite the humours of mans body (be he Witch or not) inflaming his blood, kindling his choller, disturbing his phantasie, cause a malignity of Nature in him. But to doe it by a sympathy of the blood remaining with him, with that which remains in the body, is altogether a thing impossible. And so Master Doctors argument of sympathy, and his sympathizing Salve, cannot be salved to be naturall and sympathize with reason, though he hath fetched an argument from Dyers and Lyers, from the Divell, the father of Lyers to maintaine it.

Articulus tertius.

3

Wherein the operations and effects of this Vnguent brought by the Vnguentaries, to prove the sympathy, and to approve the Cure, are alleadged and confuted.



Hose which deny a sympathy betwixt the annointed Weapon and the wounded party, may easily be convinced, by the strange operations and effects of this oyntment. For if the cold ayre come to the
Weapon,

Weapon, the wounded party will incurre an Ague, or if the Weapon be bound hard with a coard, the party feelles it in his joynts and limbes. And the Weapon being put into the fire, the wounded parties body will be blistered. What is the reason of this, but the sympathy betwixt the Wound and the Weapon, caused by emission of the spirit of the blood? what greater and more demonstrative evidence can be of a sympathie?

To which I answer. This reason is no reason. Therefore I will say of it as *Tully* did of an unreasonable reason. *Cujus rationis non est ratio, ei rationi non est ratio fidem adhibere*: Where the reason hath no reason, there a man hath no reason to give credit to the reason. For there's no sympathy betwixt the Wound and the Weapon, as hath already been declared. For another substitute weapon, if the very weapon which inflicted the wound cannot be had, will doe the feat as well as that, so it be drawn through the wound. Where then is the sympathy betwixt the Weapon and the hurt, when another Weapon will doe the feat, which never caused the hurt? Nay, a Sallow sticke will doe it (say these Vnguentaries) if some blood of the wound bee but sprinkled on the sticke, and then the sticke be left sticking in the Vnguent pot. Nay, some have cured the wound by applying the Salve to the Hose, Doublet, or Shooe of the wounded party, nay, to a stoole which hath hurt a man, nay, to a stoole which never hurt him. Where is then the sympathy betweene the Wound and Weapon, when it may as well be applyed to any thing, as to the Weapon?

Besides, this Salve is not made alike by all men.

M.T. Cicero.
ad *Heren.* l. 4.

See Memb. 2.
art. 2.

Croll, Goclin.
&c.

Vide *D. Ioan.*
Roberts, Goclin.
Heaut.

Reade *Paracelsus*, *Cardanus*, *Crollius*, *Baptista Porta*, *Goclinius*, *D. Flud*: so many severall Authors, so many severall Receipts of this Vnguent. Some put in Mosse growne on the Scull of a Theefe hanged. Others say it may be of any man taken away by any kind of violent death. Others prescribe Mosse growne upon the Scull of any dead man, whether he came by his death violently or naturally. Some prescribe blood warme, as it comes from mans body. Others, blood indefinitely, whether warme or not. Some put in Oyle of Line-seeds, Turbinthine and Roses, others none. Some blood-stones beaten to powder, others none. Some put in Hogges-braines, others none. Some wormes washed in Wine and burnt in a pot in a Bakers Oven, others none. Some *Bole Armenicke*, others none. Some Muske, *bedelium*, *storax*, and other Gummes, others none. Some appoint the Fat of a Bore, and the Fat of a Beare, others none. Some say the fat of the Bore, and the fat of the Beare, must be the fat of a Bore and Beare killed in the act of generation; others however killed. Some allot Bulls fat to the making of this Salve, others none. Some Honey, others none at all. I thinke it is no matter what the Salve be of. For when men goe about such unlawfull Cures, the Divell (delighted therewith) is ready to helpe them; so they put beleefe in the Salve, whatsoever the Salve be. For some, saith Doctor *Ioannes Roberti*, have performed the Cure, onely with *Auxungia porcina*, Hogges-fat. Nay, the same Doctor tels us, that he knew a Nobleman, which, having entred into a perswasion of this Cure, made his Salve of such ordinary herbes as

D. Ioan. Roberti.
Goclin. Heur-
ton. Sect. 19.
ung. Arm.
compositio.

grew

the Weapon-Salve.

grew in his Garden, and it performed it as well
all the mosse, mans-fat, warme blood and Mum
in the world: and indeed *Cardanus* reckons
herbes said to goe to the composition of this
Where is then the sympathy? where's
same residing in the Mosse, Mummy, a
fat? Where is the Magneticall operation?
the spirit of the blood? where the occ
ties? where's the invifible line carryed in
Surely all in the Divell. Hee is all in all
nesse, and for my part to him I leave it

Articulus quartus.

*Wherein the Author or first Inven
it, is shewed not to be worthy of comm
this to be followed.*

THe Author or first Inven
Vnguent, was either *P
mus*. Both these were
time, especially *Paracelsus*, w
such allowed authority, that he
by all Physitians. Some doe, as
Inurare in verba magistri, and foll
are called *Paracelsians*. Therefr
vse his Medicines, and this am

To which I answer, That
mous indeed. They were
ly famous. For wh
related. Sure
hence, to r
if they di

A Sponge to wipe away

nt, of this and other their magicall and supersti-
operations and diabolicall Conjurations. *From*
evill and mischiefe, from sinne, the crafts and as-
f the Divell, and from everlasting damnation:
and deliver us.

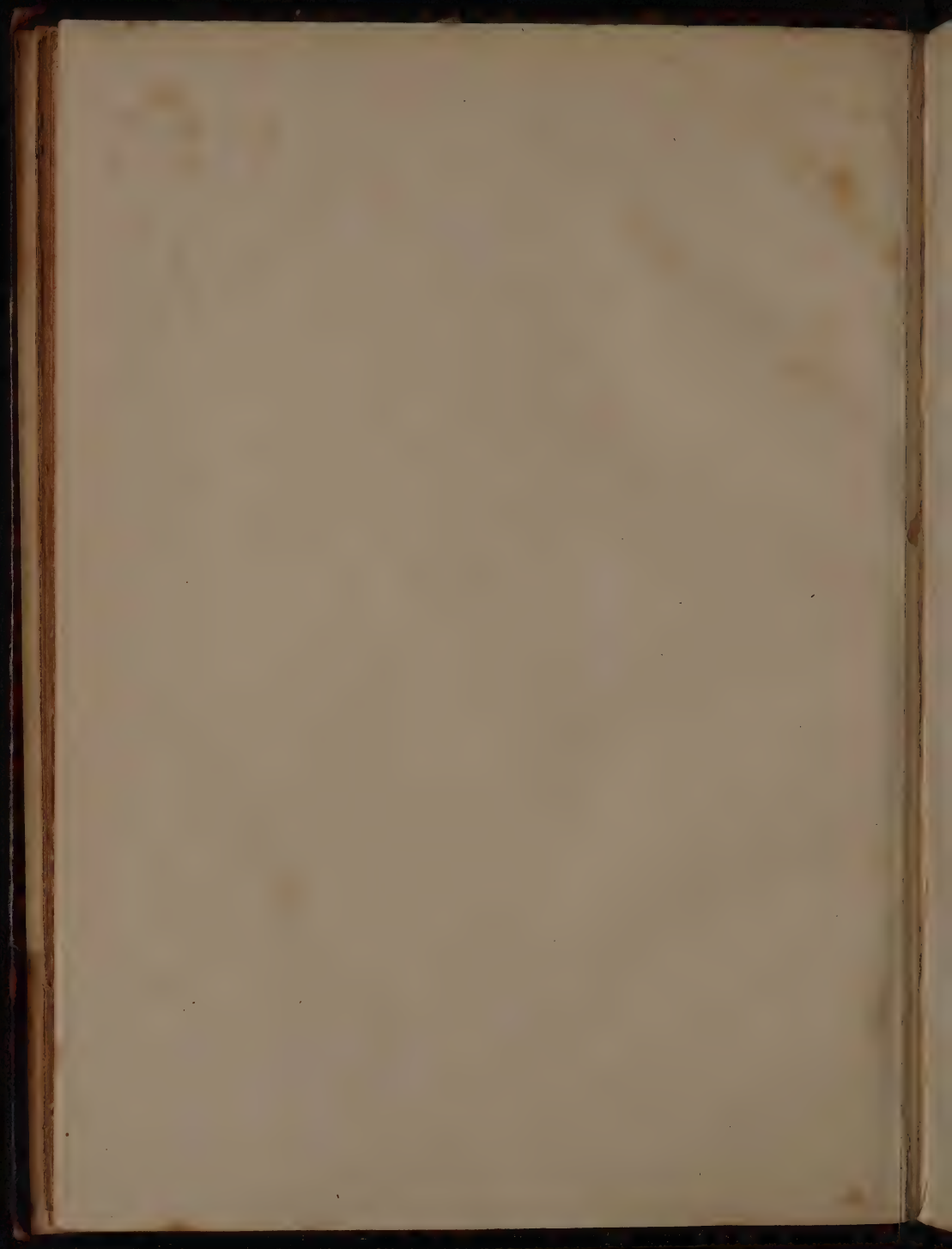
hen, this Cure being done, neither by na-
mes, nor divine institution, but by Ma-
an implicite compact with the Divell. It
done by naturall Balsame, causing a sym-
e influence of the Starres, nor by mag-
ation by emission of the *radij* and spi-
od, carrying in a direct invisibile line
rtue: nor by occult and hidden qua-
: any Salve applyed to any thing
ouched the wounded body (where
ong) will effect it as well as the
lood, and other things. Seeing
ible Authors home for it, seeing
olize, with the practise of Wit-
first Inventor was a Conjuror, fa-
vell: Considering, I say, all these
lawfull for an honest and religi-

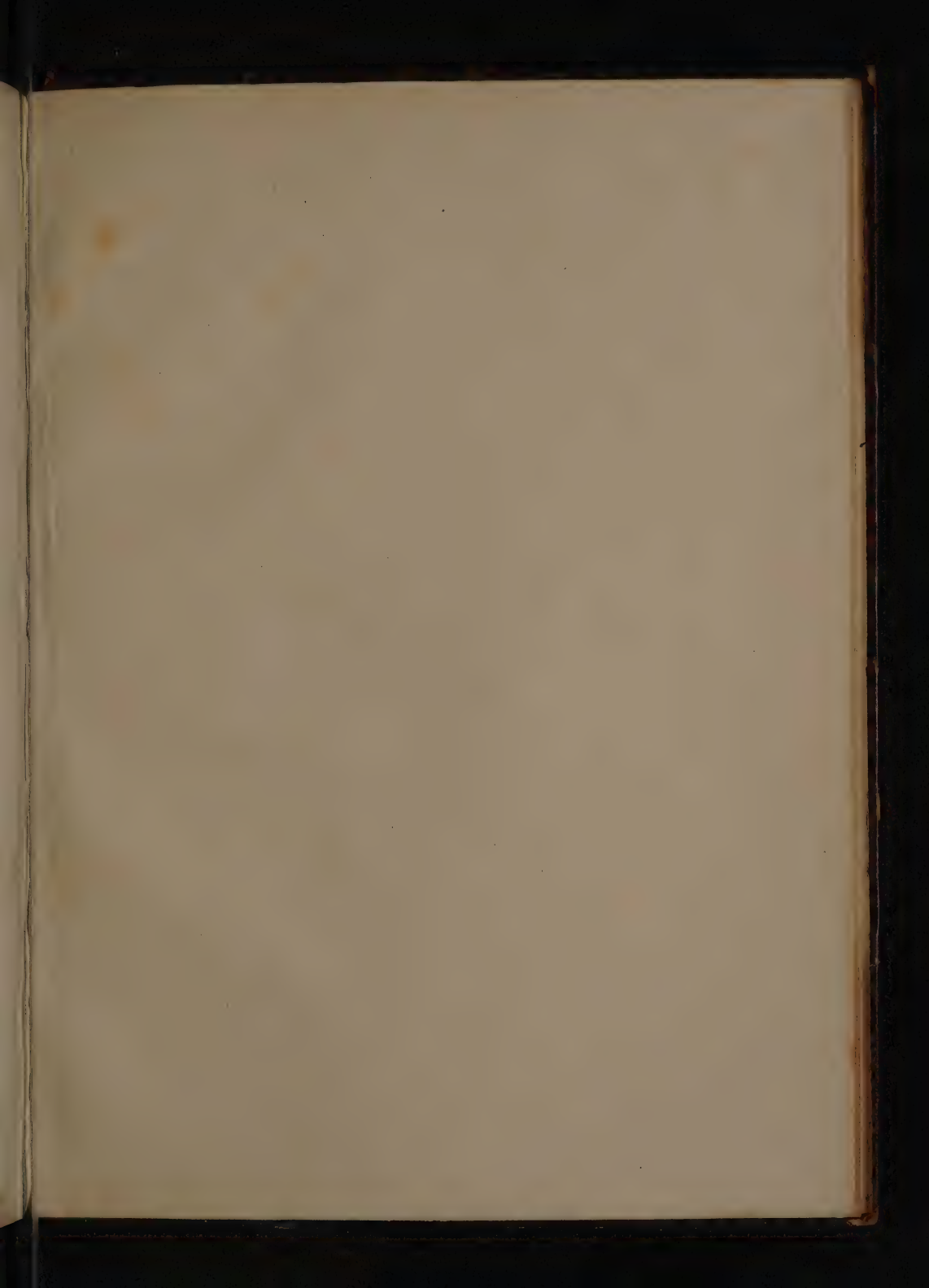
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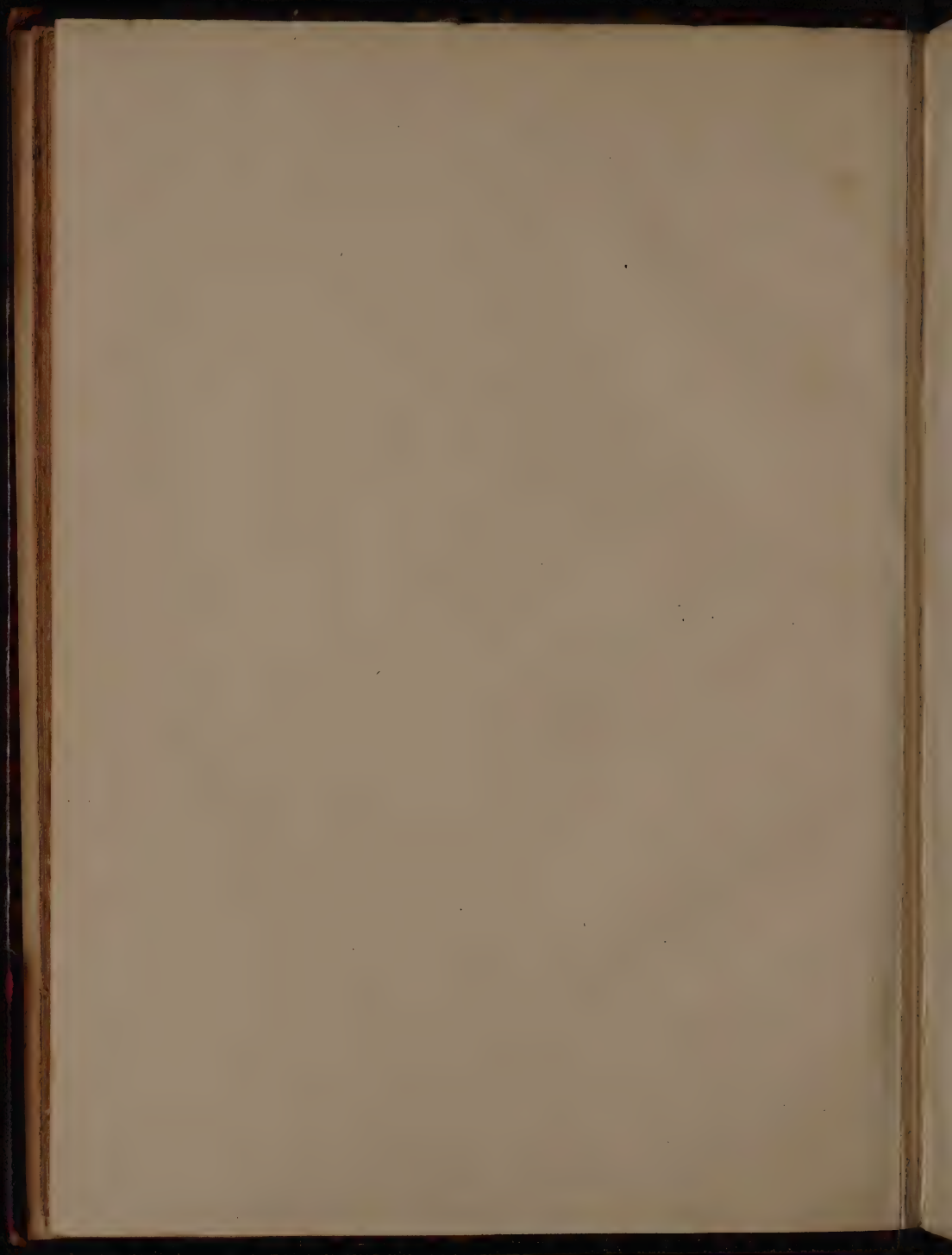
Inter to the Reader.

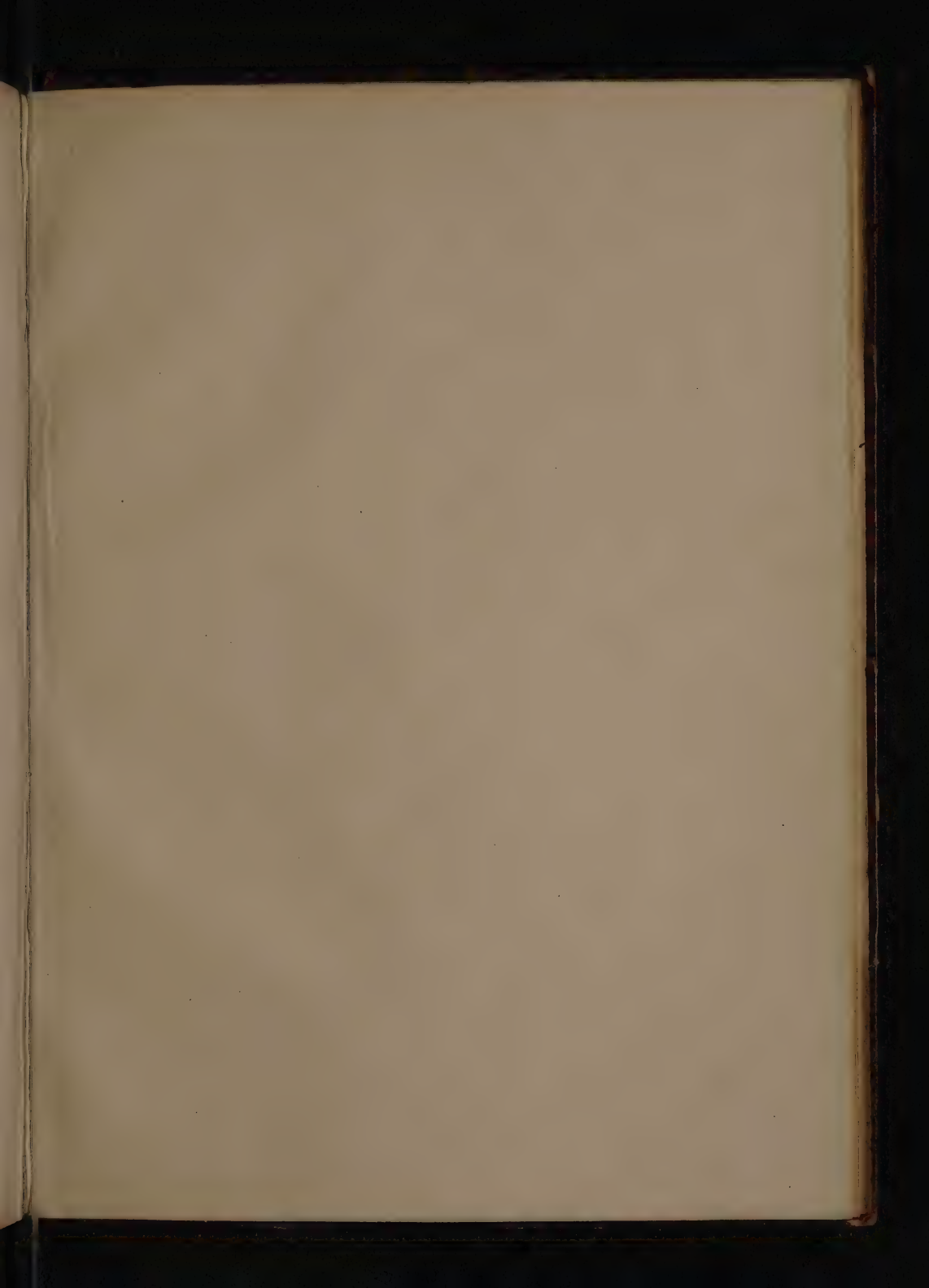
the margin, some in the Text, some of omis-
ti. 'Tis almost impossible that a Treatise
authors are cited, should at the first be abso-
therefore the learned Readers will excuse
me. *Aquila non capiat muscas.* These
(if any be) may be borne with. Ne-

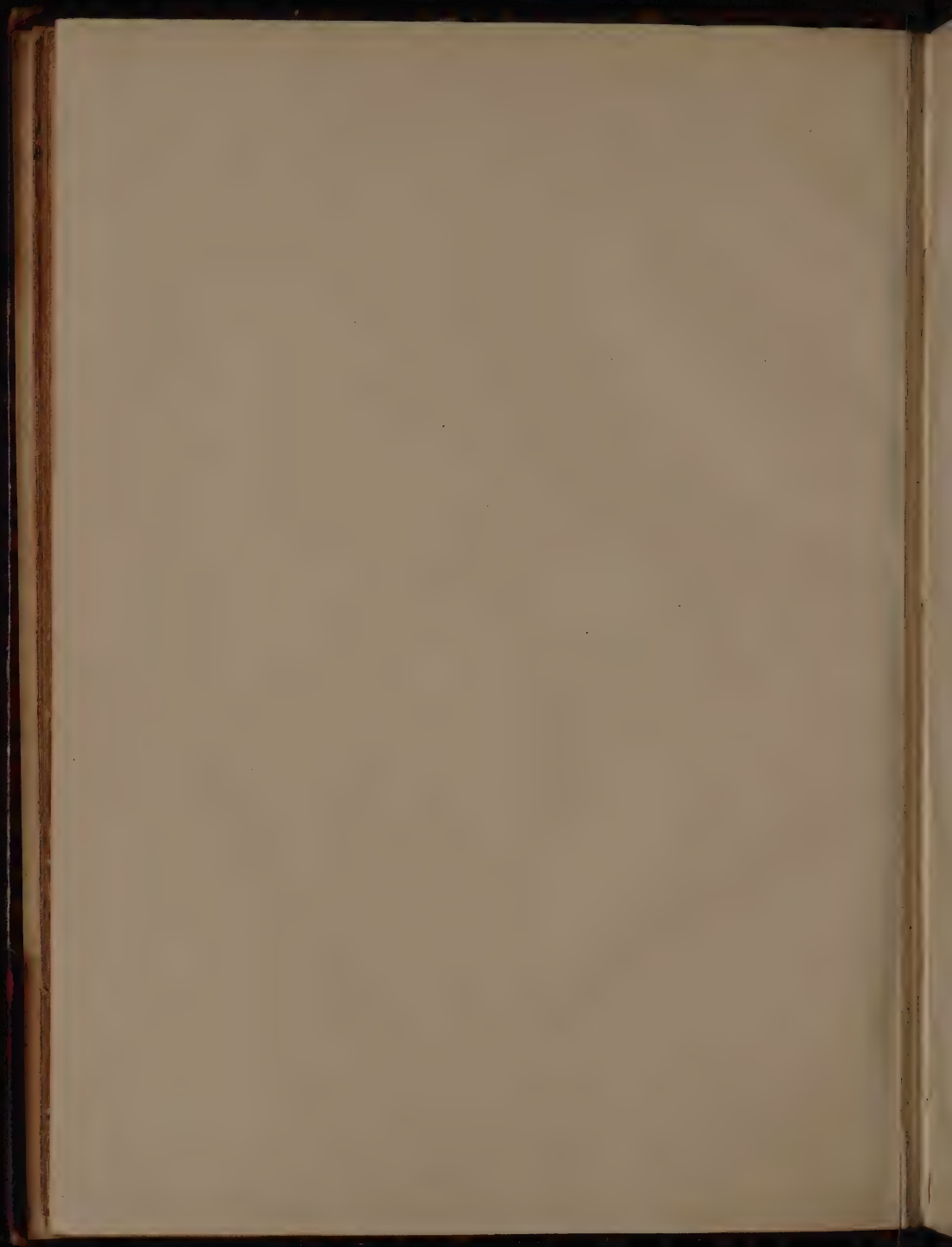
Virg. Eclog. 7.
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q. p. 38. and is
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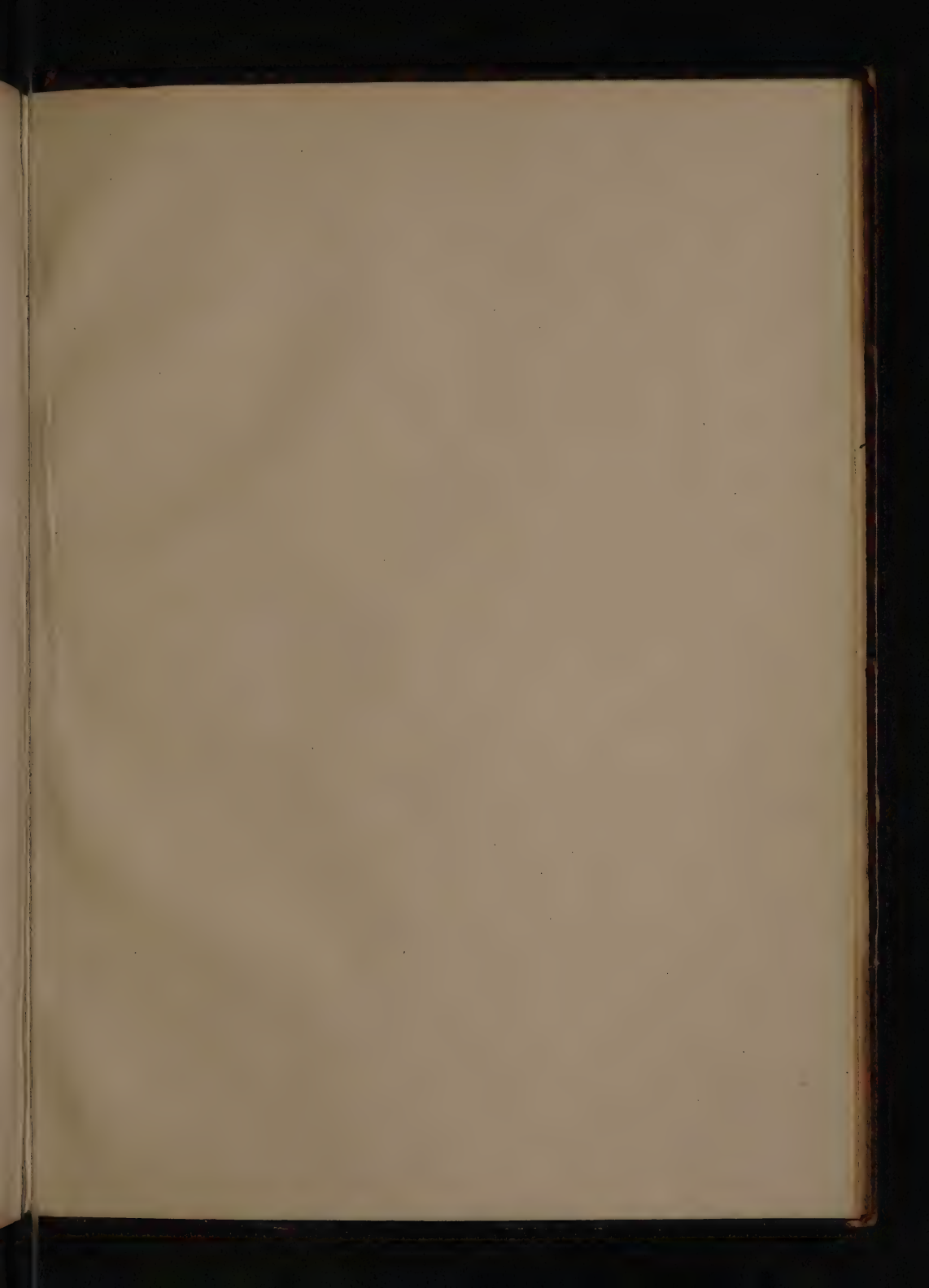


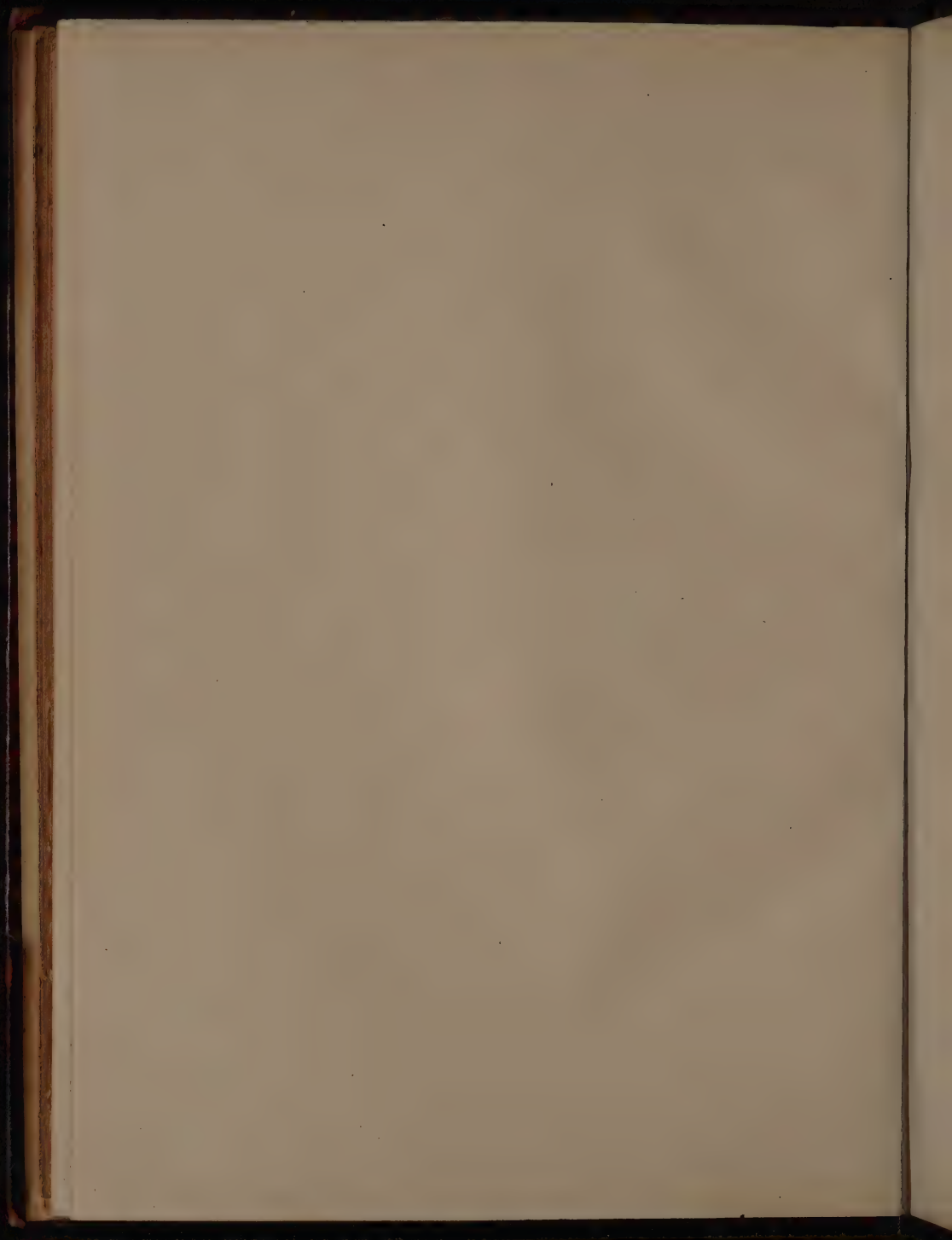


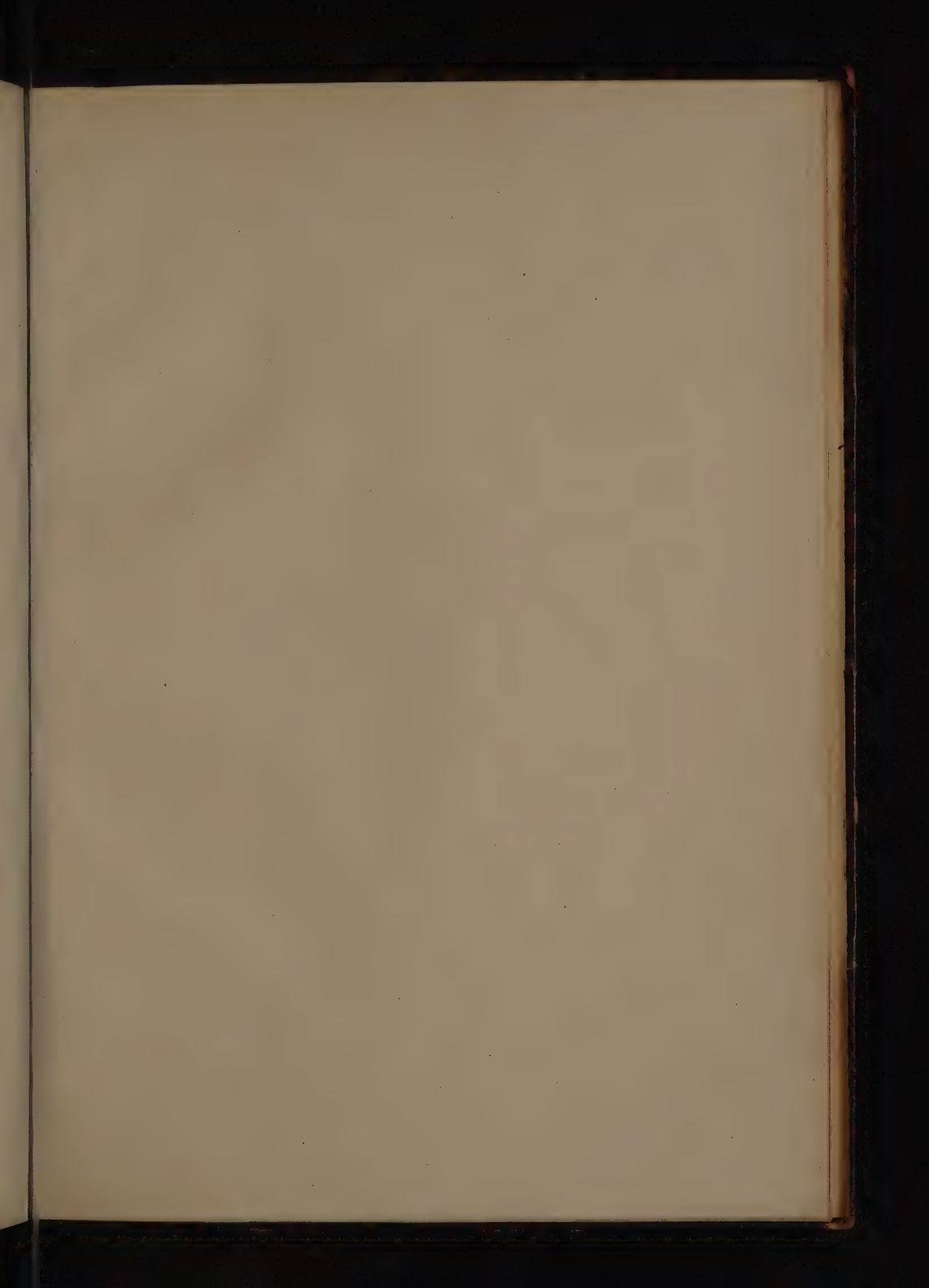


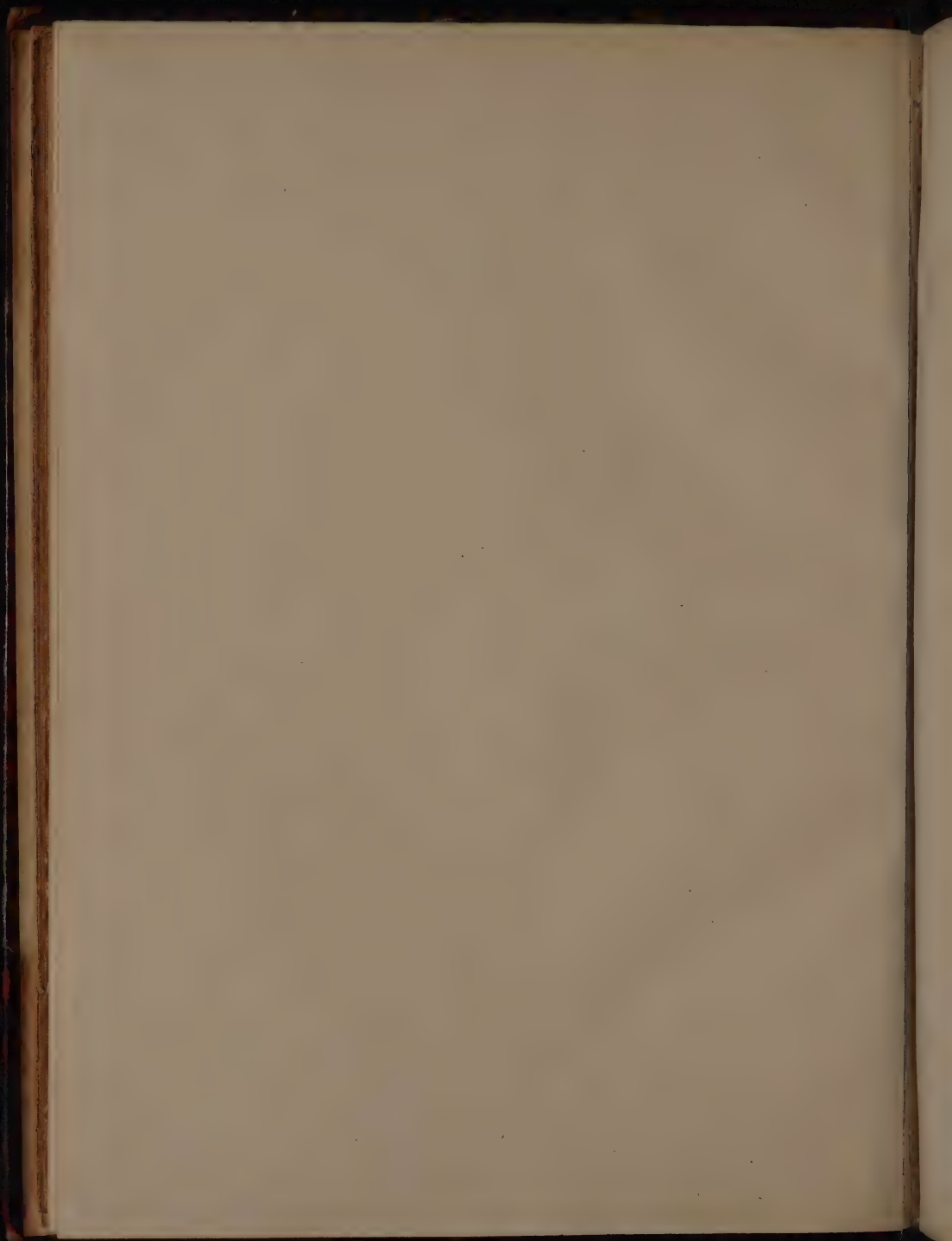


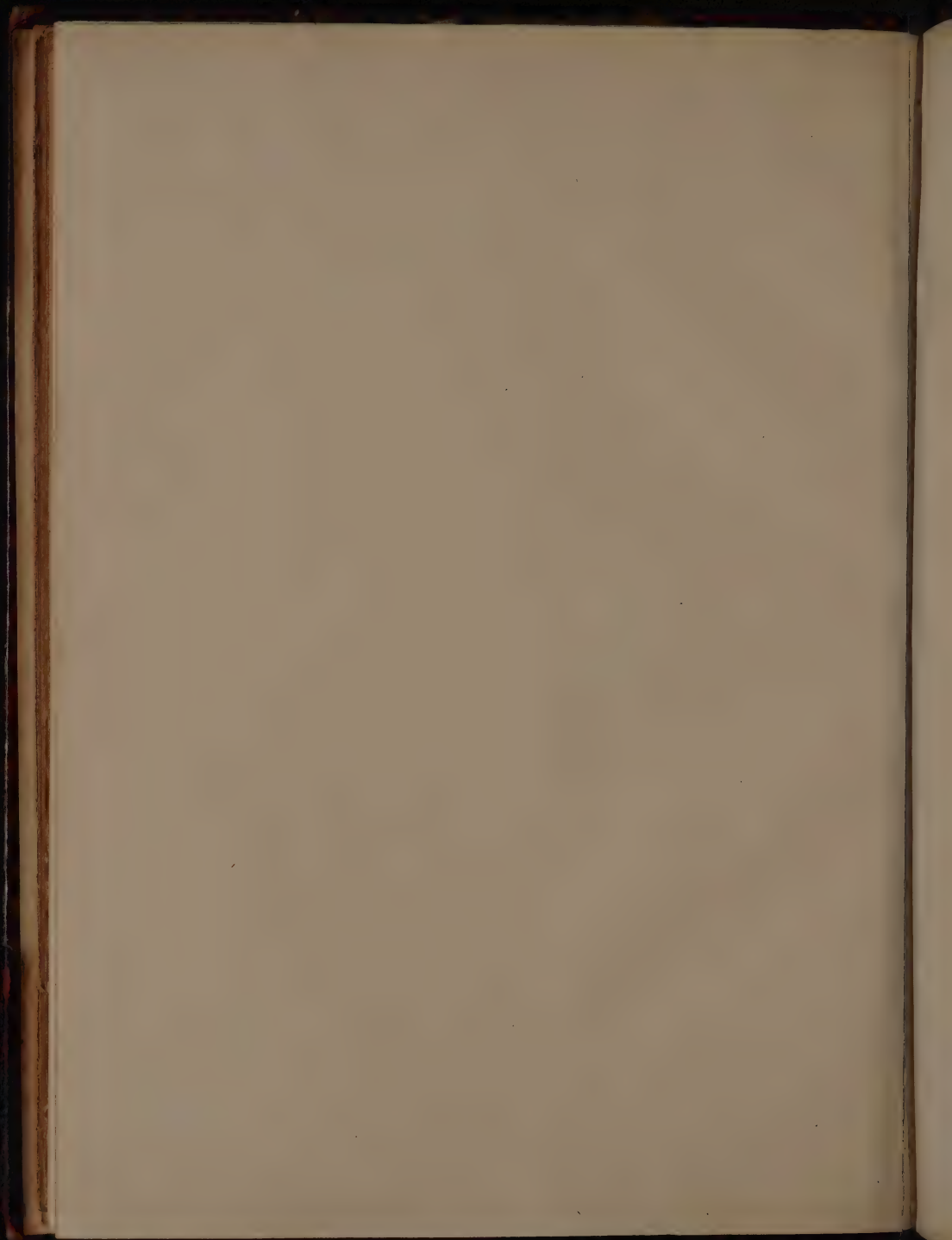


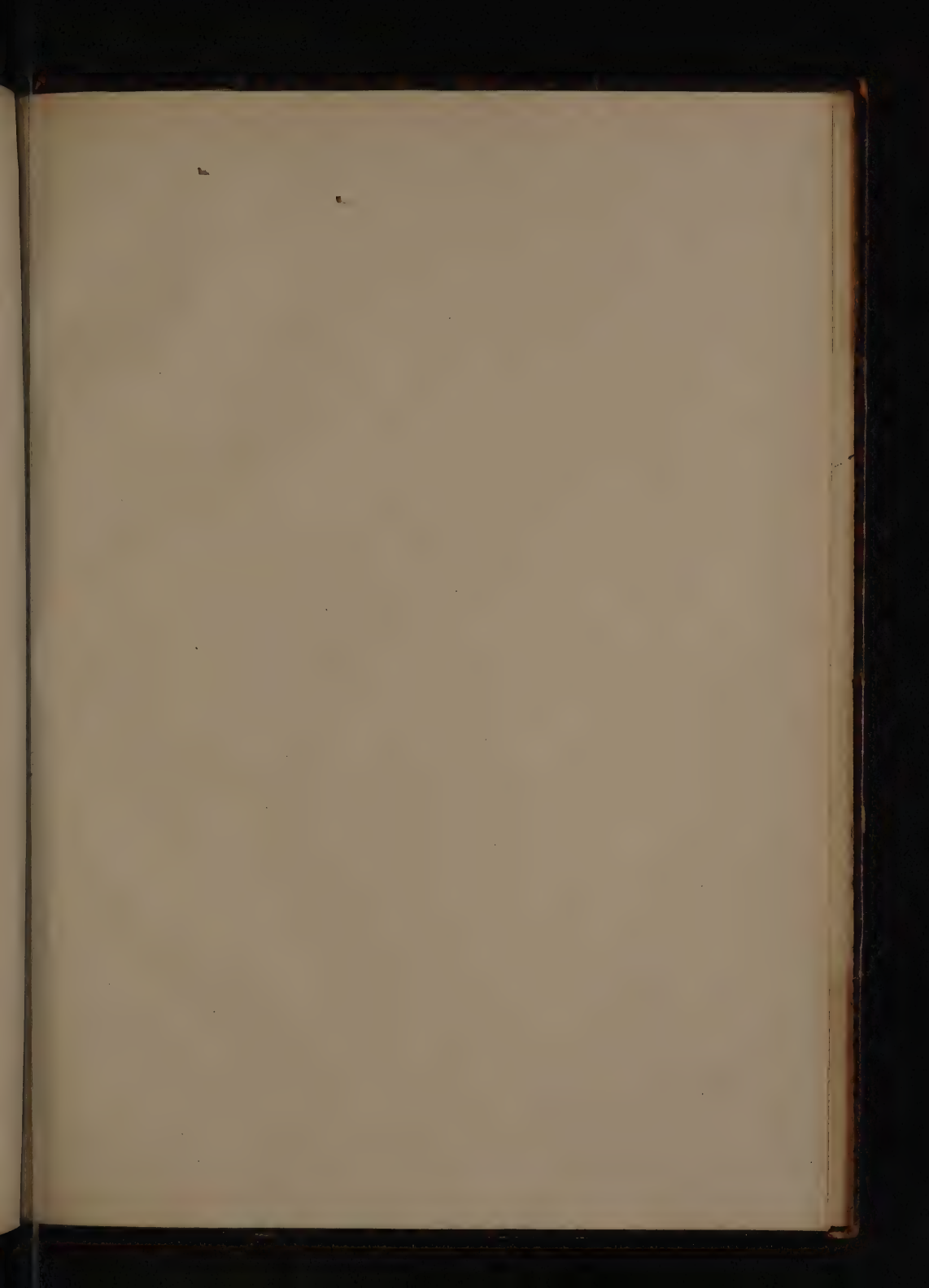


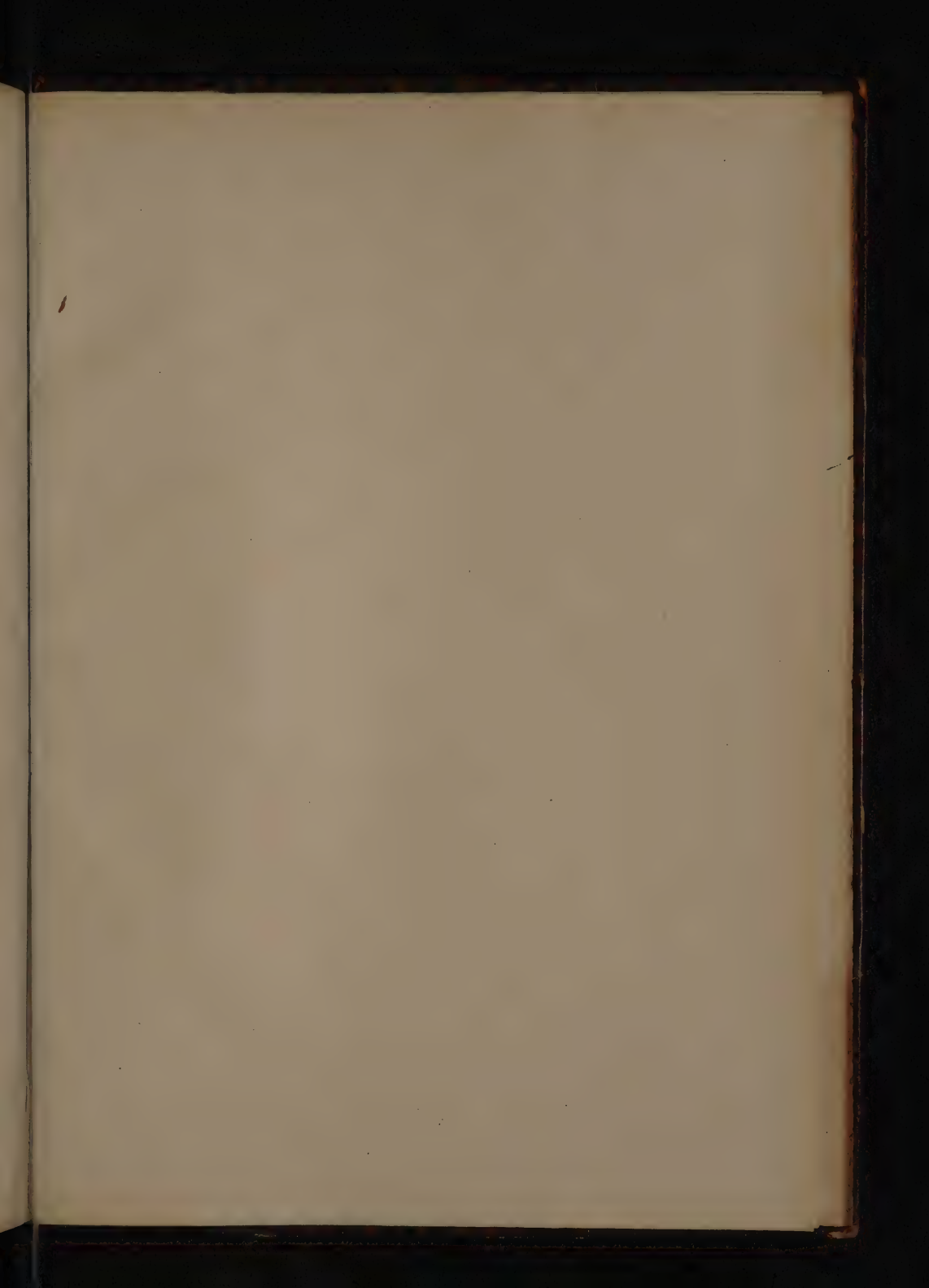


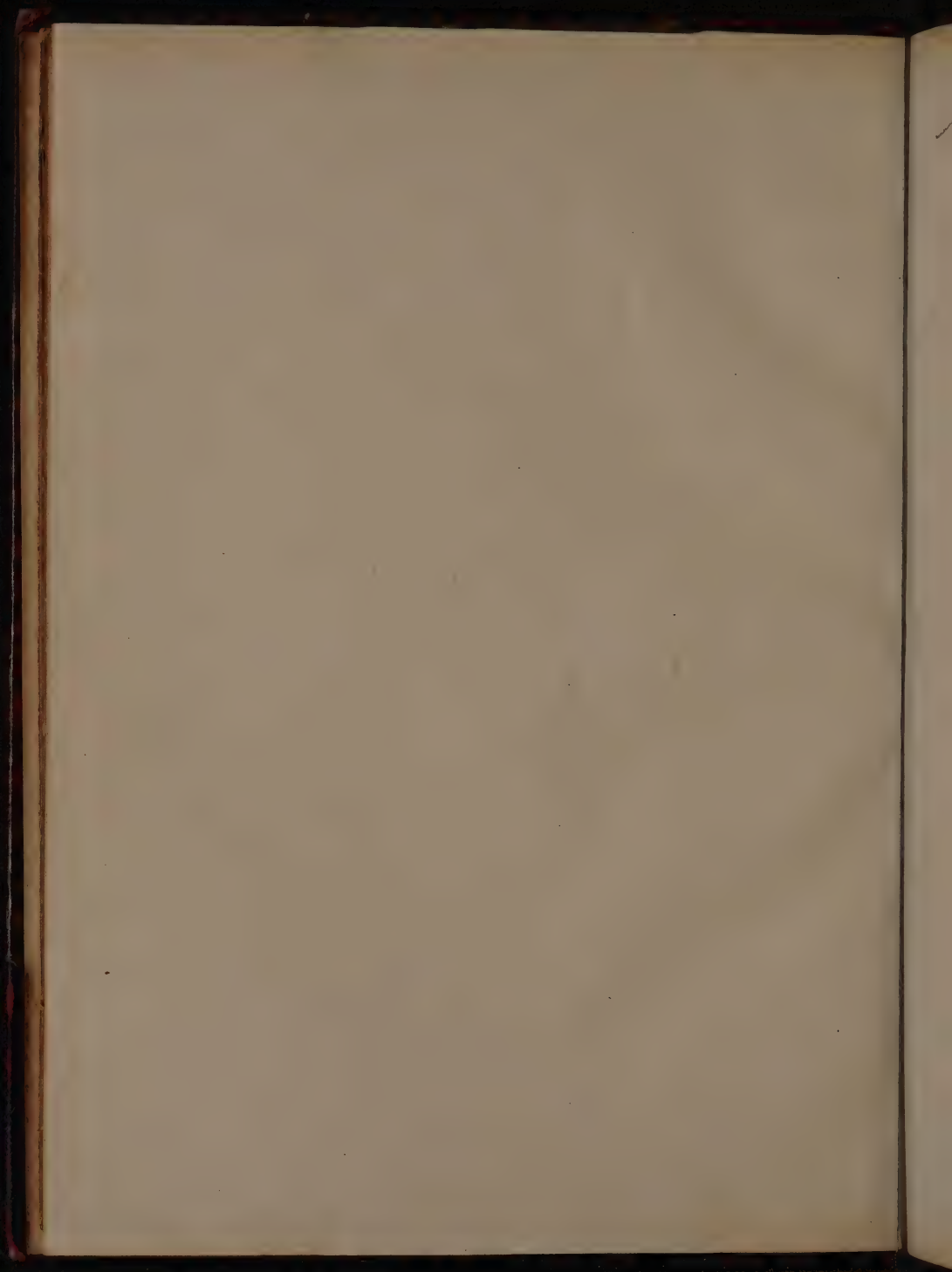






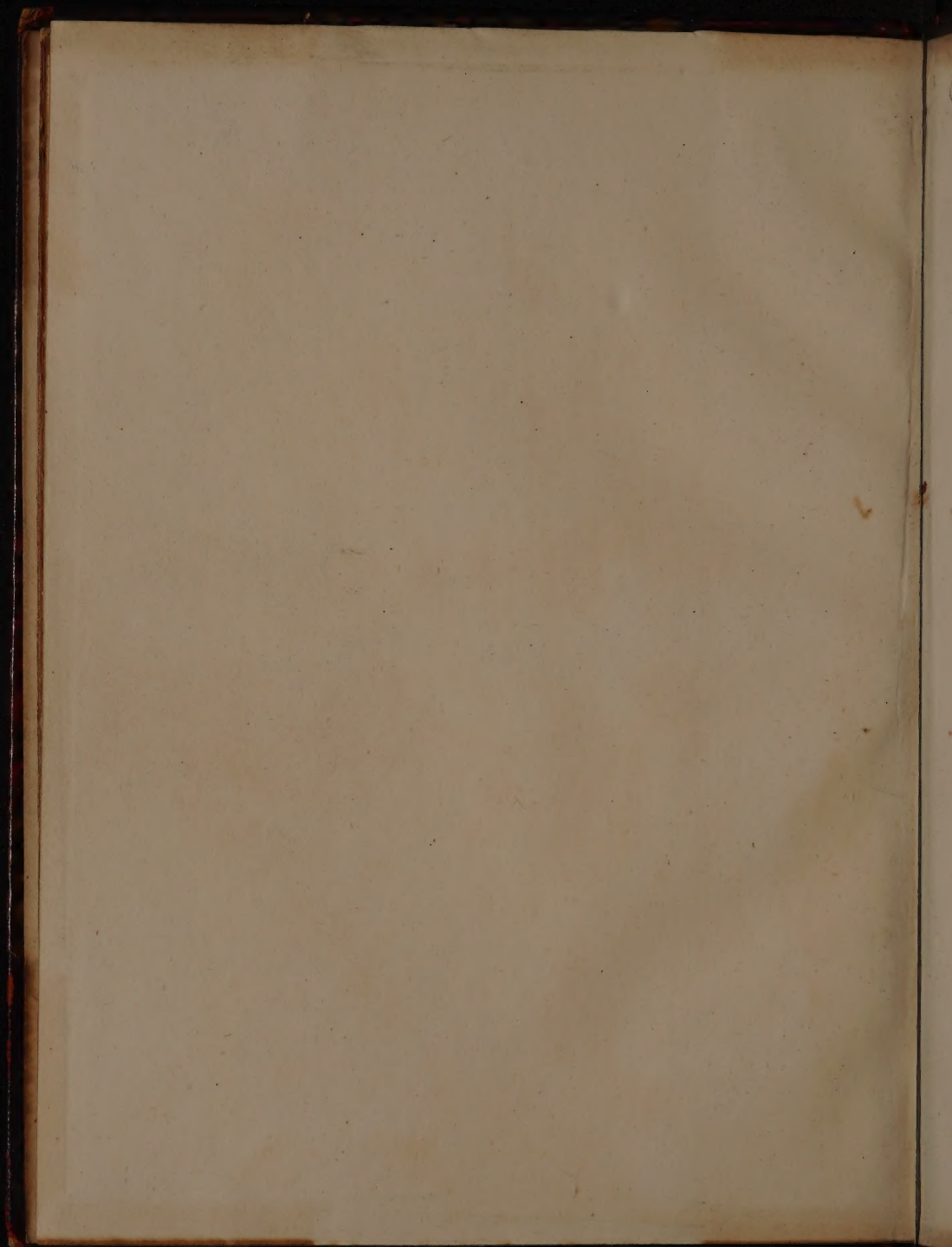






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last leaf defective



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